The Missionary Herald

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The World Survey Conference at Atlantic City

"THE most important meeting of the Christian forces since the Edinburgh Conference in 1910," was the characterization of Dr. John R. Mott in urging the Boards coöperating with the Interchurch Movement to send strong delegations to Atlantic City for the World Survey Conference of January 7 to 10.

Its Components

"The most splendid occasion I ever attended," was the characterization, after the meeting, of Mrs. Henry W. Peabody, of the Baptist denomination, widely known as president of the Federation of Woman's Boards of North America.

That 140 Boards, representing thirty-six denominations, should send over 1,700 delegates to spend three days studying their common task was in itself a noteworthy and unprecedented achievement. That these Boards had been laboring together during the eight previous months upon world-wide surveys, in order that they might have a solid basis of fact for the planning of their common task, added not only worth but dignity to the occasion. That all the delegates came with determination to get their case before the Christian public by joint action on an unprecedented scale and through the use of extraordinary methods, contributed a sense of solidarity and power to all that was done. That the Conference was dominated throughout by the spirit of Christian faith and high endeavor in the sense of the unquestioned leadership of Christ and for the highest ends of his Kingdom, more than anything else served to bring deep conviction of a providential character to the gathering.

All before Atlantic City had been preliminary and tentative. Although we have been talking about the Interchurch World Movement and its wonderful plans, up to this point we have realized that nothing decisive or very definite could be given to the public. It was left to this thoroughly representative convention to reach final decisions; and how eagerly it went to the task!

How the Days Were Spent

THE meetings were held in the Convention Hall, provided by the Associated Hotels of Atlantic City on the famous steel pier. Speaking roughly, the time was divided as follows:—

The first day was spent in presenting, by means of maps, stereopticon, charts, addresses, and pamphlets, results of the world-wide Surveys. When it is realized that these surveys cover the work of foreign missions as conducted by the American Societies in all parts of the world; the work of all our Home Missionary agencies; the work of Christian education in America; and many lines of philanthropic work, including hospitals and asylums, it will be realized what an achievement it was to place the grand summaries of the cost before the convention in the limit of three short sessions. This was actually accomplished; and more than that, some vivid impressions were created by a series of stirring addresses from missionary leaders like Dr. Samuel Zwemer, George Sherwood Eddy, and Professor Athern.

The next day was devoted almost exclusively to a setting forth and study of the spiritual and financial resources of the Protestant churches. And here

the new art of presenting facts in a graphic way reached perhaps its highest point. If any one is inclined to think that the churches are being impoverished because of the many "drives" and missionary appeals, we commend to his consideration the output of fact, financial and otherwise, revealed in that second day. This will be placed in readable and reachable form, for the use of church members and pastors.

The final day was left for the discussion of what should be done in the light of the facts which had been revealed. It was a day of great debate. No one who was present could ever forget that eager throng of strong men and women from every walk of life, completely filling the large hall and attentive upon every word said and every motion made. As Dr. Mott, who presided, remarked to the writer, "Every man and woman in that convention was on the job from the first moment until the last."

The Four Big Committees

IN order to bring definite recommendations before the Conference, there were appointed at the first session four committees of a large and representative character: 1. A Committee on the Surveys and the Budget of Askings which might be involved, of which our great Professor Burton, of Chicago University, was made chairman. 2. A Committee on the Expense Budget of the Interchurch Movement, of which President Thompson, of the Ohio State University, was chairman. 3. A Committee on the Fields' Activities of the Movement, of which Bishop Nicholson, of the Methodist Episcopal Church, was chairman. 4. A Committee on the Conduct of the Financial Campaign.

Those who worked upon any of these committees were impressed by the large number of men who brought expert knowledge and experience to bear upon the problems which had been submitted to them. For instance, on President Thompson's committee there were thirty as able business laymen as the various denominations could produce, one and all men of wide knowledge and large experience in business affairs. The American Board's representative upon this committee was Mr. Arthur Perry, of Boston, chairman of the Prudential Committee of the American Board. Their complete indorsement of the way in which the Interchurch Movement expenses have been handled up to date should satisfy those who have been troubled by the various criticisms which have been floating around in the air.

The Charge of Extravagance

So much has been rumored and said on this subject that we think it best to insert at this point the findings on the subject drawn up by a group of prominent men, of whom Mr. John D. Rockefeller, Jr., is the central figure. Their report was incorporated in the report of President Thompson's committee. It was stated that the original report was drawn by Mr. Rockefeller personally, in long hand. It is as follows:—

The Board of Review having had an opportunity to hear from the leaders of the Interchurch World Movement a summary of their plans, and to look over a statement of expenditures incurred and proposed, begs to report that in its judgment:—

1. The plans are wisely and conservatively drawn and not more extensive than necessary in view of the stupendous and unparalleled undertaking contemplated.

2. The expenditures are carefully and judiciously planned, and though amounting to important sums, are relatively small when compared with the results in accomplishment, spiritual, educational, and financial, which are justly to be anticipated.

3. Had the leaders, through lack of vision or fear of present criticism, dared less, and prepared a less adequate foundation, they would have subjected themselves eventually to far greater censure because of their failure to have constructed a foundation sufficiently broad and strong for the great structure which alone will be in any sense worthy of the united effort of so large an aggregation of the Christian people of the land.

The Financial Canvass

AFTER it was decided to approve a united, simultaneous ingathering for the raising of such sums as might be decided upon, a lively debate followed, upon the question of the date. The Methodists, North and South, were good-naturedly urgent in asking for a postponement until December, 1920, their argument being that the surveys would be more complete at that time, and it would be possible for them to secure indorsement of their general conferences. On the other hand, denominations like the Baptists and Presbyterians urged that they cannot possibly postpone effort beyond the spring of 1920, particularly since at that time they must conduct the regular financing of their Boards in accordance with the custom of many years' standing. By an overwhelming vote the conference decided in favor of a financial campaign between April 21 and May 2, inclusive.

In view of misleading reports which have appeared in some of the newspapers as to the amount of money involved in this campaign, it should be stated that while the total sum asked for as a result of all the surveys at home and abroad is $1,320,000,000, the actual sum to be sought cannot be ascertained until each coöperating denomination decides upon its own budget. The surveys, with their askings, are presented to the denominations for their careful consideration, but it rests entirely upon the coöperating bodies to determine upon the financial objective.

The total budget of the Interchurch Movement in April will be the total of the separate budgets of the coöperating denominations. The principle of self-determination on the part of the denominations is strictly adhered to. It may be noted, however, that the $1,320,000,000 asked for in the surveys covers five years; and would amount to an annual budget of $265,000,000, secured by thirty-six different denominations. In view of the fact that the Methodists alone raised over $100,000,000 for five years; and that the Baptists have just completed a campaign for $80,000,000, it seems to indicate that the askings do not go beyond the realm of the possible.

Is This a Genuine World Movement?

THUS far this Movement has been conducted by Mission Boards in the United States and Canada, representing about seventy per cent of the work being done at home and abroad. What are the prospects of all the Protestant Boards joining in the Movement, and what is the outlook for similar Boards in other lands falling into line? The answer to these questions is likely to depend upon the success of the proposed campaign, should the present coöperating bodies go over the top in April, and should the even more important spiritual objectives of the campaign be realized. It is not likely that any wide-awake or alert missionary organization in the United States will care to stay out of such an arrangement. As to the projects of the Movement in the other lands where there are missionary movements, the outlook would seem to be bright. Delegates were present at Atlantic City from the British Societies and also from those of Holland. It was also reported that the Japanese churches are coöperating as an independent unit with the Mission Boards in that land. In China, a movement has been started on a coöperative basis among the various churches, to be known as the China-for-Christ Movement, this being the direct result of the Interchurch plans. All things considered, we would seem to be warranted in thinking that at no distant day, so far as Protestantism is concerned, we should have the whole Church facing the whole task.

Foreign Missions' Weather Bureau

THE Annual Conference of Foreign Mission Boards of North America registers the situation and prospects of the Christian Movement in mission lands as authoritatively as do the Bankers' or the Shoe Men's Conventions reveal conditions in their respective lines.

At the Conference held in Hotel Taft, New Haven, January 13–15, fifty-eight mission boards were represented, with a total attendance, including delegates, visitors, and speakers, of about three hundred. They came from all parts of the country and from Canada, and represented an enterprise whose annual budget amounts to $30,000,000. Among those who shared in the proceedings were leading missionaries from all the larger fields, heads of important institutions in many lands, students of missions and administrators, several of whom were recently back from eventful experiences and observations in some of the most disturbed fields, or fresh from the leading of denominational forward movements for the missionary task. It was a company of men and women that in its way could hardly be matched elsewhere in this hemisphere; where the speakers were able to bring authoritative and first-hand information, and their hearers were able to appreciate and adjudge the force of what was presented.

There was no attempt at oratory; it was all straight talk. But one brief speech could have been styled "hot air," and that stood out by contrast. To a greater degree than heretofore the program was made up of discussions, where the leader merely introduced the theme, opening the way for a series of short contributions from experts on different phases of the subject, followed by general debate from the floor. If there had been fewer topics and more time allotted to each, more complete and decisive treatment might have been secured; as it was, much light was thrown on many pressing problems. In most cases it was not sought to arrive at one fixed conclusion. The Native Worker, Union Institutions, the Relations of Missions and Missionaries to Governments and International Affairs, Near East Conditions and Outlook, the Management of Finances in Disturbed Times, the Adaptation of the Christian Message to Peoples in Non-Christian Lands—these were some of the topics of pressing concern upon which the Conference bent its thought.

Three Problems: Sex, Nationalism, and Money

A LIVELY and informing debate developed upon the question whether it were better that Woman's Boards should be independent or amalgamated with the General Boards of the Churches. It appeared that there was wide difference in the present practice in this regard; testimony as to the value of opposite methods by their several champions was emphatic and effectively urged. It appeared that, in general, all were well satisfied with their present arrangements. The seeds scattered in the discussion were left to germinate as they would. Dr. John R. Mott's thoughtful and comprehensive statement of the Advantageous Position of Christian Missions Today did not blink the manifold disadvantages that are to be observed; as, for example, the widespread uprising of Nationalism and its effects. These obstacles were noted and valued; but the other side of the case, the new and favoring influences that are observable, which compensate and overbear, were superbly set forth.

It was with mingled feelings that the Congregationalists present listened to representatives of other denominations telling of the marvelous success of recent campaigns for greatly increased funds, or of the faith and purpose with which their bodies were going out in the Interchurch Movement for new standards of missionary giving. Conservative, experienced, and trusted leaders of some of the great Protestant denominations voiced with earnestness

their belief that we were on the eve of the most eventful forward movement that united American Christianity had ever known. The only doubt was as to whether we had the faith to believe it possible and to press for its accomplishment.

The Student Gathering at Des Moines

OVER seven thousand delegates selected from 1,000 American institutions, and including 400 foreign students from forty nations. These figures alone are impressive. Merely to look into the faces of that mighty throng of healthy, keen-eyed students gathered in the great Coliseum at Des Moines was a never-to-be-forgotten experience. And when one reminded himself that these picked leaders of our colleges had gathered there, not to think of their immediate college problems or even of distinctly American interests, but to give five full days to the consideration of the claims of the great non-Christian world on their lives, one's sense of exhilaration grew.

And how they did sing! And how they did listen! Hour after hour, in meeting after meeting, they gave eager, untiring attention to the speakers. Mornings and evenings, crowds were always turned away from the Coliseum door. "I paid $125 to come here, and I don't intend to be kept out," said one Californian, as he pushed towards the barred entrance. In the afternoons the sectional meetings were held in the churches; one day on the many mission lands, another on varied types of work, and a third on the different denominational programs. All these were crowded. One day Sherwood Eddy invited those who had questions to meet him during the scant hour of recreation from five to six, and the big church he named was none too large to hold all who came with their vital problems.

No speakers were listened to with more interest or made a deeper impression than the Oriental Christians who appealed for their lands. "That's first-hand evidence of what Christ can do," said one keen fellow, and he voiced the feelings of all. The missionaries, too, had a responsive hearing in the Coliseum and in the sectional meetings. Congregationalists were well represented in all parts of the program by such men as Dean Charles R. Brown, of Yale, Pres. Douglas Mackenzie, of Hartford, Sherwood Eddy, Mr. Kanamori, the great evangelist of Japan, Mr. Hivale, the Harvard man from India; and such missionaries as Dr. Robert A. Hume, of India, Dr. Cyril Haas, of Turkey, and Rev. Albert E. LeRoy of Africa, to mention only a few.

The Effect of Des Moines

THERE was pretty vigorous criticism of the program by some of the students. They felt that the new social note was not effectively struck by the leaders. They also thought that the gathering was too much dominated by older leaders like Mott and Speer, and expressed too little the spirit of the students of today. Such criticism was healthy, and will bring fresh vigor into the movement. It did not prevent many delegates from receiving the inspiration of the gathering.

Hundreds made their definite decision to become missionaries at Des Moines, but that was not the greatest result of the convention. Very few men or women went back to college without having formed a strong resolve to emphasize the deeper things in their own lives and to promote them in their colleges.

One of the best of the Middle Western colleges is typical. Here the delegates spent an evening together soon after returning from Des Moines. Two of them had made the missionary decision. The discussion naturally drifted from the convention to the religious needs of the college, and toward the end the group found itself irresistibly drawn to a period of such intimate fellowship in prayer as they had not known before. Then and there they decided to form a little inner circle to

pray and to work for the deepening of the religious life of the college.

The Princeton delegation was deeply moved. In their report to the college, some of these men openly acknowledged the change in their own life ideals from selfishness to service. The dean of Princeton said that he had never heard anything manlier than the men's talks at this meeting. No result is of more interest to Congregationalists than the decision of Horace Pitkin, of Yale, to follow his father, the famous martyred missionary of Paotingfu, in China. Young Horace Pitkin intends to study medicine and go back to serve the land for which his father gave his life.

The Student Volunteer Convention could not have come at a more opportune time. With the present unparalleled need and responsiveness of the world, and with the mighty Interchurch World Movement about to launch its great campaign, it is of vital importance that primary emphasis be given to the dedication of lives to Christian service. No one can ever estimate what this convention will mean to the higher life of America and the world.

The Constant Shortage

THE American Board annually faces a possible financial deficit. Its appropriations have to be made in advance of its receipts. Taking counsel of a reasonable faith and judging the future somewhat by the past, it makes its provision for a year whose financial issue cannot be known in advance. There is always possibility of a deficit, of receipts falling below estimates; and sometimes, as two years ago, the deficit occurs.

But there is a deficit of another sort every year. It is not a possibility to be apprehended, but which may happily be averted. It is a solid, sure, inescapable fact of every year. There is always a shortage of new missionaries. Authorizations are made at the beginning of the year; far fewer than would meet the full calls from the fields, but enough to relieve some of the most urgent needs; to fill vacancies or to supply a want that has grown imperative. These authorizations are made, but they are never met. Every year the Board comes out behind on its quota of new missionaries. The number of appointees being sought this year is 270. In 1918 there were appointed sixty-five; in 1916, fifty-two. There is no present prospect of more candidates in 1920 than in these other years. The war has complicated the situation by its drain of young life away from the customary channels. But before the war and without its disturbance, the supply never met the demand.

After all, the fundamental concern of the officers of the Board is not getting the money, but getting the men; the young men and women who are to carry on the task. There is the constant shortage.

In facing the "Drive" that is being planned for April, when the Congregational people, in company with the Presbyterians, the Baptists, the Methodists, the Disciples, and all the rest, are to be brought face to face with the pressing needs of their missionary enterprises, all the thought and prayer should not be centered on the financial campaign. The enlisting of recruits for life service, the filling of vacant posts, the reënforcing of the line—these are no less urgent objectives of the time. Who will go? Who will give a son, a daughter? Who will find a recruit?

A New Problem in Turkey

IN the main, it has not hitherto been hard to provide for Moslem inquirers at Christian centers in Turkey; and for the reason that there was none. At one or two points, such as Smyrna, the missionaries had rejoiced to welcome a few Turks into the Christian fellowship; and at other stations, as Cesarea, some approaches had been made through men's clubs and other indirect avenues for Christian influence. But, generally speak-

ing, in the hundred years of work so far, converts have not been won from Islam in Turkey; the most that has been attained has been the winning of confidence and regard for the missionaries as citizens and neighbors, and a lessening of the fires of fanatic zeal against the "Giaours" or "infidels."

Now, after the war, begin to appear significant evidences of a changing attitude. Turks, both men and women, are coming to the missionaries for instruction as to the Christian way. They are declaring their dissatisfaction with Islam, and their feeling that Christianity is true and has something better to offer. These inquirers are not yet a great multitude, but they are enough in number and so diverse in place and procedure as to indicate a genuine and widespread turning toward Christianity. It is not too much to hope that they are the forerunners of a mass movement which, if a real religious liberty can be secured in Turkey, will speedily develop in that discouraged and unsatisfied land.

Meanwhile, the problem of how to receive and care for those who are coming is serious; for they are in danger not merely of persecution, but even of violence and death, if they are not protected. Their fellow-Turks are likely to flame against them with old-time fanaticism. Cut off from home and friends, from occupation and support, they are dependent upon the help that can be given them by the Christians to whom they come.

A Single Instance

THE most recent story of such a situation is reported from Constantinople, where, one morning, a Turkish woman called on the missionaries to say that she had come from an interior station; that her husband was a Turkish officer; that she had left him and decided to become a Christian. She realized the significance of the step and its dangers; she had been reading the Bible for a long time, and she wished to be baptized. At once the missionaries were confronted with the question, What can be done with her; how can we find her a habitation and an occupation, and open to her a straight and secure way into an acknowledged Christian life?

This is one instance of a problem which they are having to face who are seeking to readjust mission work in Turkey after the upheavals of the war. If the Allies, in making their treaty with Turkey, compel the establishment of religious liberty, it may be that a swift and bloodless transformation will come. If not and if Turkey be allowed to resume her tyrannical and fanatic sway, there is likely to be a new list of martyrs in that land, whose names are those of the ruling race.

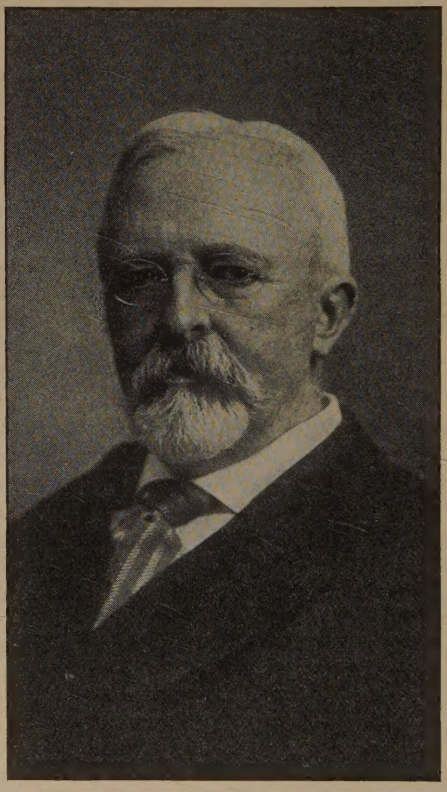
Let all friends of the American Board's work in Turkey carry in their hearts in these days the new effort of their missionaries to minister to those disillusioned Moslems who are seeking to find rest for their hearts in Christ and his gospel. It is a delicate task, but one that appeals to noblest impulses.

THE HENRY HARRISON PROCTOR FUND

By SECRETARY JAMES L. BARTON

THE missionary is the most valuable asset of a mission board. Without him the board could not function, and upon his capacity and ability to bring things to pass, under the guidance of Almighty God, depends the success of every missionary enterprise.

This fact calls for a more adequate consideration of the physical well-being of the missionaries. Modern war has taught the nations that the ambulances, nurses, hospitals, and doctors are as mighty an agency for winning as are barbed wire, mortar batteries, and high explosives. The missionary who has served his generation with no adequate financial compensation must not be forgotten when he is no longer able to carry the load; while those in the front-line trenches must be tenderly and adequately cared for when temporarily incapacitated or when in need of the services of the surgeon.



MR. HENRY HARRISON PROCTOR

This situation and need attracted the sympathetic attention of Mr. Henry Harrison Proctor, of the Old South Church, Boston; and in 1911, at the annual meeting of the Board in Milwaukee, he took the platform and advocated the raising of a permanent endowment to meet these growing needs in the Board. The cases which demanded the attention of the Prudential Committee were increasing as the number of missionaries grew larger, and as medical facilities and skill became better perfected. Mr. Proctor had been for several years a member of the Prudential Committee, but from his young manhood he had been an active worker in the Church for the Board, with a warm place in his great heart for all who suffered, and especially for those who were compelled to live for years in regions far remote from modern medical facilities.

In Milwaukee, Mr. Proctor made an eloquent plea and started a fund, the income of which should supply this need; and to the present time he has not ceased to advocate its completion to the amount of $500,000 at least. The Prudential Committee gave the effort its unstinted indorsement, and gradually the fund has grown through the gifts of warm-hearted supporters.

Mr. Proctor has just given an additional amount, making his contributions to this fund to date $40,000; while the total amount of the fund is a little more than $200,000.

Because of Mr. Proctor's long and faithful service for and with the Board, twelve years of which were upon the Prudential Committee, and because of his prior and continued interest in providing for the necessities of missionaries in distress and special need, the Prudential Committee has gladly named the permanent endowment "The Henry Harrison Proctor Fund for Retired and Disabled Missionaries."

It is the sincere desire of the Committee and the officers of the Board that there be no cessation in giving until fully $500,000 is available for this necessary, humane, and Christ-like cause.

CONFERENCES AND CONVENTIONS IN JAPAN

By Rev. HORATIO B. NEWELL, of Matsuyama

AFTER our varied summer's activities, I attended and had a part in a series of conferences, committee meetings, celebrations, etc., last fall. One of these gatherings was the annual workers' meeting of the Kumi-ai churches, held at Hamadera, near Osaka, September 30 to October 1. This is the annual "retreat," where all meet together in fellowship and talk over and pray over their problems in an informal way. It was a fitting prelude to the following

SO–KAI

This meeting began on October 2 and closed on the 6th. It was a fairly

THE OFFICES OF THE OSAKA PREFECTURAL GOVERNMENT

large gathering, there being about 150 delegates and over fifty who sat as corresponding members; and at all times the remaining seats of the new Kujo church (Mr. Allchin's pride as well as a monument to his work in Osaka) were filled with visitors.

To sum up in a word the atmosphere of the meeting, I should say that the voices that found clearest utterance were those that recognized the supreme demand and opportunity today for distinct and unequivocal evangelistic effort in the whole nation, including Korea; the necessity of the Church entering more fully and actively into the "social service" methods of work, recognizing the great social problems that are pressing in now from every side; humility in the face of the dearth of men to undertake this spiritual service and to meet the challenge of materialism; and resolution to meet the situation by prayer and special consecrated effort, and never to say die. Things that appealed to all were the establishment of a vernacular training school for evangelists and of a social service bureau fully equipped for investigation and for action.

NOTABLE SPECIAL MEETINGS

Several special meetings were held during the week, the most notable, aside from the Sunday service in Osaka church, being the one at the great Public Hall on Thursday night, when 3,000 people sat for over three hours listening to four of our preachers as they presented Christian truth in terms that won frequent rounds of applause; and the one in Osaka church Saturday night, when the building was packed with people (1,200 or more), to help celebrate the fiftieth anniversary of the beginning of Congregational work in Japan.

At the latter meeting, Miss DeForest and Dr. Pedley represented the mission and the Board. There was much historical reference to the growth of the Kumi-ai churches in connection with the mission during the past half century, of the Board during the past century, and of the Christian, democratic background of this work since the time of the Pilgrim Fathers.

TWO GOVERNORS SPEAK

Two interesting speakers were introduced whose names did not appear on the printed program, and the audience was much impressed by the evidently sincere and religious tone of the two governors—one of Osaka Fu and the other of Hyogo Ken (Kobe). Paying full tribute to the work of the American Board mission in Japan and to the Kumi-ai churches, it was evident that their desire was for a wide and rapid extension of this work in the interest of national safety; that all were today in a state of anxiety as to how high the waves might run that were now rocking the boat, and that the only one who had power to still the rising storm was Jesus Christ. They were notable addresses.

CHUAN SHAO WU AT WORK IN PEKING

IN April, 1919, the *Missionary Herald* published a picture and sketch of two promising young men who were among the Chinese students in America, and who then were working with the Young Men's Christian Association among the Chinese in France and elsewhere. We said, then, that one of these Chuan brothers was about to return to China to engage in evangelistic work, and we reprint the picture as we tell of the beginning of his work in Peking, so that our readers may see his radiant, earnest expression. He is the taller of the two young men in the picture.

Our correspondent, Rev. Rowland M. Cross, whose work for students in Peking is meeting with much success, tells us that Chuan Shao Wu "has taken hold of things in great shape. He has a special interest in the common people. Last week, when the big fair was on in a section about a li from our Teng Shih K'ou church, he held forth for two hours, preaching to the throngs that came there. He is getting the work going in the chapel at Ch'i Hua Men and is assisting in the North Church, organizing family meetings, etc. We are now planning to get a group of students from the government institutions, with maybe some of our own Christian university men, to be trained for deputation work in the country districts during the Christmas holidays. I hope that Mr. Chuan will lead one group and Mr. Chi, our student worker, another; I hope to lead the third.

"Not only does Mr. Chuan have an interest in reaching the common people, but he has a timely message for students. Only last Saturday night he thrilled a large audience at the Young Men's Christian Association as he called to sacrificial living for their country. His intense patriotism and somewhat mystical type of Christian experience are invaluable at just this time in China. He has been appointed representative of our church on the committee which handles activities of the student staff, of which I am a member.

THE CHUAN BROTHERS

"Another thing which has pleased me in him is that he has adopted the Chinese costume entirely and is wearing cotton clothes, instead of the silk garments which practically all returned students who do not wear foreign clothes are wearing. He is doing this regardless of 'loss of face.' We think he will eventually gain face by it, if he does not carry it to an extreme."

THE FUTURE OF THE CHINESE IN AMERICA

By Rev. CHARLES A. NELSON, South China Mission

IT is safe to assume that, owing to the Exclusion Laws, the Chinese population in the United States is decreasing. No statistics are needed to prove this assertion. Considerable work has been done among them by the American Missionary Association and by other religious bodies, and real conversions have taken place. Some of the converts have worked as evangelists and teachers among their fellow-countrymen in America, while others found their way back to their home land and preached Christ. Among the former, in the Congregational fold, might be mentioned the talented Rev. Jee Gam and the faithful Rev. Chin Toy. Among the latter, we might mention Rev. Chan Sui Cheung, who labored faithfully at Hoi In, in San Ning, and taught the art of preaching to both men and women.

CONVERTED IN AMERICA, RETURNED TO CHINA

The strongest preacher and leader in the South China Mission of the American Board is Rev. Yung Pak, pastor of the China Congregational Church of Hongkong, now entirely self-supporting. This pastor was converted in California, and is practically a self-made man. One of his deacons, Mr. Jan Con Sang, came to California in his teens, a godless spendthrift, but in the night school he learned to sing the hymn, "Take the name of Jesus with you." He could not get away from the words or the tune, and sang it when he was in trouble and sorrow. He wandered to Prescott, Ariz., and there was led to give his heart to Jesus. Immediately he began to prosper in soul and body, and is now a most generous giver.

The liberality of the Chinese converts has been well established. Most of the church buildings in our South China Mission have been erected by money subscribed by Chinese converts at home and abroad. Several primary schools have been established in outstations and sustained in the same way. The Independent Church, in Hongkong, raised in a single year $11,000, Hongkong currency, and paid the debt on its building, and only two dollars of the sum came from an American lady. These facts go far to prove that the converts are not all "rice Christians."

CONDITIONS OF EVANGELISTIC WORK

In this country much credit is due to Dr. Pond, of San Francisco, whom the Chinese love and trust. Much credit is due to the faithful teachers in the night schools and Sunday schools, and much to the American Missionary Association secretaries. Their work has had both a direct and an indirect influence upon the work of the American Board in South China, while the work of the South China Mission has helped the work in Hawaii and in the States.

We have now entered upon a new phase of the work for the Chinese in America. In the early days of the work, the gospel was given to the Chinese, who were mostly of the working class, by American and Chinese teachers in connection with some evangelical church, and converts were received as members into the various churches. This plan kept the American churches in touch with the Chinese and their surroundings in the several Chinatowns. Later, the Chinese converts organized themselves into churches. This was a step forward, but the Amer-

ican teachers lost their hold on the work, and in many cases their interest in it.

AMERICANIZATION FAILS

The majority of the working class cannot speak English. The government has utterly failed to Americanize them, while the Church has signally failed to study the problem, to organize for work, to survey the field, and to enlist workers, as her share in Americanizing the Chinese. America's highest ideals, Brotherhood and Equality of privilege—these came from the teachings of Jesus; and Americanization can never become a fact until America has learned the spirit of Jesus. This statement applies not only to the Chinese and Japanese, but also to the people of Europe who are in our midst.

But to return to the Chinese. In the early days we had in America only the working class, with now and then a few merchants among them. Now we have two other classes; one is composed of young boys who have been sent to the States for an education. Most of these boys attend the public schools during the day, and work in restaurants or stores in the evening. They say they have no time to go to church. The truth is, they do not take time, and in many places there is no one to urge them to do so. The other day I announced a meeting in Fresno, Cal., for six o'clock in the evening, and twenty young Chinese men attended. It was at the time of day when they had leisure. Students with means, who come to the States to study, have the time if they are so inclined; but they, too, need to be reminded of their privileges.

AMERICAN-BORN CHINESE

Then the Chinese children born and brought up in the United States are a problem in themselves. They attend the public schools, learn the language and ways of Americans, and actually know more English than Chinese. The problem is, how to fit them for life work; how to gather them into the Sunday school and church. Some say: "Teach them only English. Away with the Chinese schools!" But, owing to race prejudice, these American Chinese children, when they are grown, are debarred from certain privileges generally given to children born of European parentage in the States. They are debarred from entering certain fields of labor and usefulness. Because of this, some will be forced to seek employment in China; but owing to their insufficient knowledge of the Chinese language, they will be unable to secure suitable employment.

WHAT MUST THE CHURCH DO?

Now the Church has a duty to perform as regards the above-mentioned classes. It is to give them a knowledge of Jesus Christ. The Church must see to it that the education the Chinese boys and girls get is Christian. This is the aim of our mission schools in China. The late Dr. Sheffield, of the North China Mission of the American Board, said, "By educating the young under Christian conditions, a strong, living church is built up, and leaders in all lines of Christian activity secured." This was said of education in China, but it holds true for America.

The great lack in our work for the Chinese in the States is the lack of Chinese preachers and teachers. In the Congregational denomination the workers are all too few. By all means, let us hold on to the places where we now have pastors or preachers, and strengthen that which remains. Get preachers for the places we now hold apart from any other denomination, but withdraw from fields where we have no preachers, but where other denominations have or are soon to have. In this day of coöperation and interchurch work, it is sometimes more Christian to let another denomination increase while ours decreases.

It has been my privilege to visit

several of the so-called Chinese missions of our denomination. Some have been left for years without a preacher, the work heroically attempted by one or more American ladies, by means of night classes and Sunday schools. If we are to work among the Chinese in our country, the Church must come to the rescue with funds sufficient until the Christian Chinese become numerous enough to assume self-support.

DEACON SKARDA, OF PRAGUE, HIS WIFE, CHILDREN, AND A GRANDCHILD

THE BOARD'S BEST DEACON

By ALBERT W. CLARK, D.D.

WHO is he and where is he? Do not all speak at once, brother missionaries. China has fine deacons, so has Japan and India; but I question whether you have any deacon superior to my Deacon Skarda, whose picture is before you. He combines in himself the financial man, the bookkeeper, the Sunday school superintendent, and the unpaid and ever active evangelist. Since 1882, when we received him into our church, I have known him intimately. He helped me in 1886 to establish the first legally organized Young Men's Christian Association in what is now called Czechoslovakia. From that day to this, our Deacon Skarda has been the chief Y. M. C. A. treasurer.

We have a Bethany Society that owns nine houses for worship. I need not say how carefully Mr. Skarda has managed all the accounts of this society, especially in Prague, where we have our largest gospel hall and the Y. M. C. A. house. You can see in the *Herald* for January a picture of this house, in which Deacon Skarda lives with his family.

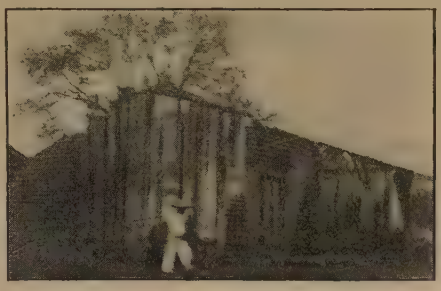
The brother in question is a great Bible student, although he had never seen a Bible when I first met him. For years he has been my right-hand man, and for over thirty years he has been the unpaid preacher in my field of labor. I married him to his wife and have baptized most of his children. At any time he can with acceptance take the place of his pastor. Indeed, there is hardly a Sunday when he does not conduct a service in our Prague church or at some outstation. Until the great war he had a small but successful tea business, but the circumstances of the war broke up entirely this commercial enterprise. Now that the war is over, this business could be and should be resumed.

Now is the time to help this man to get upon his feet. I have strong faith that this can be done. It must be done!

A CHAPTER FROM MEXICO

By Rev. ALFRED C. WRIGHT

IN 1882, eight years after the assassination of John L. Stephens in Ahualulco (see "Forty-five Years after a Martyrdom," in *Missionary Herald*, July, 1919), the priest who had instigated that act, and who had escaped all complications with the government for his crime and seemingly had been honored by the church authorities for his holy zeal, was in charge of the parish of Tenamastlán, not fifty miles from Ahualulco. He had succeeded in his first object by the killing of the Protestant missionary, but it had not resulted as he expected in the complete annihilation of the despised evangelical teaching and practices. In many places all over the state congregations were being formed, and even in Ahualulco believers were multiplying and services were held. In the town where Reinoso, the priest, was living there were some Protestants; and in Tecolotlán and Atengo, towns some ten miles on either side, there were churches with regular services; and in the latter place a building was about to be dedicated to public services.



RUINS AT ATENGO, IN MEXICO

This could not be allowed to continue. It was necessary to give the Protestants another lesson! By means of sermons in the church and private instructions and threats in the homes and at confessional, he incited the faithful flock to do his will.

Don Juan Uribe, who lived at Atengo and had ministered in a simple way to the evangelical group there, had built a new house on his own property and intended to use the largest room in it for the public services of the congregation. He desired that the house-opening should be a religious service in that room; and that at the same time the thirty or more converts whom he had gathered should be baptized and received to the church. As he was not an ordained minister, they awaited a visit of the missionary in charge, Rev. David Watkins. At last, in April, the house was finished and the missionary was coming.

He arrived at Tecolotlán, and on Sunday baptized forty new believers there. On Monday he planned to proceed to Atengo, starting early; but so many of the brethren of Tecolotlán wished to accompany him that they were delayed in securing horses and burros for all, and it was nine o'clock before the caravan of thirty started on their way, singing gospel songs and conversing merrily.

In the meantime the priest, Reinoso, had heard of the plans of the hated Protestants, and had determined to forestall them. Gathering his followers, he told them that this was the time to put an end to the new heresy in their midst, and they decided to wipe out the whole band of Protestants. Learning of the proposed journey of the missionary and his friends, the accomplices of the priest gathered at Tenamastlán, through which place the missionary would be obliged to pass on his way to Atengo; and riding out to a high, rocky pass on the road, awaited the cavalcade. This did not come as early as it was expected, and after waiting from nine until noon,

the priest's friends concluded that the trip had been abandoned or deferred, so they scattered. An hour later the group of Protestants, all unconscious of danger, filed safely through the pass.

As they were going through the streets, on arriving at Atengo, one workman on a building was heard to remark to another, "Tonight smells of blood!" He was one of several who were killed that night, whether by the bullets of the Protestants who were defending the lives of their wives and children, or of the attacking mob, no one knows.

The thirty from Tecolotlán, with a few from Ahualulco who had been present at the assassination of Stephens, and about the same number of brethren of Atengo, gathered at the new house of Don Juan Uribe, and were joyously preparing for the service of the evening. The missionary, however, had not failed to observe the signs of active opposition, and sent word to the municipal authority of the town, advising him of the intention to hold services and asking for protection. The town president replied that he could not extend any guaranties nor provide protection. It was afterward known that he took an active part in the attack upon the Protestants.

In view of this refusal, the missionary told the brethren that he would not hold the service at that time, and all began to realize that there was danger. As soon as darkness came on, a mob gathered around the building, and soon stones were flying, breaking the tiles of the roof. Most of the men in the house were well armed, and Watkins thought that by taking their arms in hand and going out boldly the mob would retire; but as soon as they opened the door they were received with a shower of stones, and soon had to return to the house, well bruised.

They had left their baggage and provisions in a room adjoining the house, and the mob secured entrance to this, took the things, and set fire to the room, the roof of which was of palm leaves, and it was quickly consumed. Combustibles were then piled around the door and windows and lighted, while stones rained through the tile roof, and the whole mass of Christians were crowded into one corner, which was better protected. It was then that, after fervent prayer, it was decided by the men to shoot to defend themselves and their families if the mob should attempt to enter when the door fell. There was shooting off and on during the whole night from both sides, but not one of the Protestant band was killed, though several were badly wounded by balls or stones.

When daylight came, the regular authorities appeared and demanded that the Protestants surrender their arms, which they did, and all of the men were taken prisoners to Tenamastlán. Watkins was accused of incendiarism, homicide, and criminal acts! He was held for nineteen days, when orders from Guadalajara were received for his release; but some of the others were held in jail for several months, while none of the attacking party were punished so far as is known. We are informed that the holy priest, Reinoso, was duly punished by his transfer to the adjoining state of Colima and elevation to the bishopric.

At Atengo, Don Juan Uribe remained and ministered to the congregation for some years. A small chapel was erected by the mission, but almost all of the members moved to other places and it was abandoned, and is now in ruins. This property has been turned over to the American Board, the society which began missionary work in this state. A few evangelical families still remain. The sentiment of the community has changed entirely, and it would form a good center for evangelical influence in that region.

Six or seven hundred dollars would rebuild that church and reëstablish the work. We are not down here to fight the Roman Catholic Church, but we do long to give the people a truer and higher idea of the Christian religion than they have yet received.

CHIEF MABOJANE'S PASSING

By Mrs. AMY BRIDGMAN COWLES, of Umzumbe, South Africa

THE great Chief Mabojane has recently died at Dweshula's. Twenty wives, at least a hundred children, and a number of kraals were his. Droves of cattle, also, and numberless goats.

During the chief's last illness, he was often visited by our evangelist, Qanda, the hunchback. Old as he was, bound hand and feet in the fetters of heathenism, tied down by polygamy, drink, and witchcraft, still Mabojane loved to hear the Old, Old Story. "There's not a friend like the lowly Jesus" was his favorite hymn, and Qanda and his little band of Christians sang it over and over again, for the unmistakable pleasure of the chief showed out through his wistful old eyes.

His last call came in the dead of night. Seeing that their chief was dying, his sons called for the horses to be brought. Mounting messengers upon these, they sent them flying through the darkness over six miles of rough paths to call Qanda and the Dweshula Christians. Hurriedly dressing, the Dweshulaites went bodily over to their chief's kraal, leaving behind "to stay with the stuff" only the women with babies and the children.

Arrived at the chief's kraal, Qanda stooped low and entered the hole of a doorway. There upon a mat on the floor of his dark, dark hut lay the dying chief. He was almost gone, but there was still a chance to intercede for him at the throne of grace, before his spirit should fly into that unknown world. How fervently and beautifully Qanda prayed, those of us who know him can imagine. Sweetness, love, faith, power, humility, are the qualities which attract all men, even chiefs, to our lowly Dweshula hunchback. While Qanda prayed the spirit had taken its flight, and who can say what miracle of saving grace may not have been wrought in that last hour, in that dark, dirty, grass hut.

As soon as the news of the chief's

SONS OF A CHIEF

The young men of one of the kraals dressed in their festival decorations

death spread through the kraal, the wailing and screaming began; but Qanda's uplifted hand hushed that and all was still. Later on, all the men of the kraal, a host of them, stood in a double line and chanted a funeral dirge. The deep voices of the men, the swaying of their bodies, the rhythmic chanting, all kept perfect time with the heavy, stately tramping of their feet. In the meantime, the numerous flocks of goats and herds of cattle were driven into the yard to bellow and bleat, and so to do their share of the mourning.

While this was going on, Qanda was busy making the coffin from boards which had been procured at a near-by trader's. It was Qanda also who helped to lift the body into the coffin and to bear it to the grave, which was dug in the place of greatest honor, beside the cattle kraal. Qanda preached the funeral sermon and his little band of Christians sang once again, "There's not a friend like the lowly Jesus"; and the Cross was lifted high in that heathen world, as often before, but this time beside the grave of their grand old chief.

We all mourn the loss of old Mabojane. Heathen as he was, he had shown himself a friend of all good things. He was keenly interested in his Christian community at Dweshula's, and had taken a lively interest in the brick-making for a new church there. Before he died, Mabojane expressed the desire for an iron roof for the new Dweshula church, and said the people must also find some way to make seats. He did not think a thatch roof good enough to cover brick walls, nor did he want his people to worship sitting on the floor. These last wishes of Mabojane have had great effect on the people.

Qanda had told us that by a very great effort his people could perhaps raise fifty dollars in all towards their church. Since the chief's death several mass meetings have been held, and the people have raised and brought already $250 towards iron for the new roof. They hope to raise another $250. If they succeed in doing this, it will be little short of a miracle. There, again, is dear old Qanda, for it was he who led off with the gift of a cow! Qanda's salary has just been raised to the enormous sum of $150 a year! He has a wife and nine children. At most he does not possess more than three or four creatures, and yet he gave this fine, young heifer, worth fifty dollars. Is it any wonder that the Dweshula church lives in a constant state of blessing?

NATIVE PIANOS IN USE

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR DECEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1918	$45,609.96	$3,184.90	$3,323.90	$1,467.86	$1,050.00	$1,300.22	$55,936.84
1919	65,757.56	4,441.30	4,330.31	1,650.37	200.00	1,870.00	78,249.54
Gain	$20,147.60	$1,256.40	$1,006.41	$182.51		$569.78	$22,312.70
Loss					$850.00		

FOR FOUR MONTHS TO DECEMBER 31

1918	$ 97,365.04	$ 9,350.44	$4,422.52	$146,729.26	$4,350.00	$8,492.22	$271,209.48
1919	129,328.75	18,390.56	6,005.02	145,481.60	5,200.00	8,684.75	313,090.68
Gain	$31,963.71	$8,540.12	$1,582.50		$850.00	$192.53	$41,881.20
Loss				$1,247.66			

THE CALENDAR YEAR'S CLOSE

THE calendar year closes well. While we necessarily base our computations and balance upon the fiscal year, we recognize that increasingly the churches have the calendar year in mind as the measure of their offerings to the Board. The rounding out of the annual apportionments and the necessity of reporting to the tell-tale Year-Book make for big December receipts. For five years now we have seen an almost uninterrupted progress in our December donations. This year the record is easily the best, for at last we have been able to shoot beyond the mark set by the figures of our Centennial year, 1910. The churches have made a clean gain in December of $20,147.60. Alongside of this is the fair gain from individual gifts and also from young people. While conditional gifts are below last year, the total gain for the month is $22,312.70.

This is most encouraging, and to all who have helped through the church, the Sunday school, or by direct remittance, we send our grateful appreciation and thanks. Now begins the great Tercentenary year for our churches. We prophesy it will be great also for the American Board.

WHY AN INTERCHURCH FINANCIAL CAMPAIGN?

Following our brief comment on the financial statement above, and in view of our own hopes and plans for the coming year's funds, it will be interesting to study some of the considerations which led the World Survey Conference at Atlantic City to favor a united, simultaneous, financial ingathering in April. They were stated as follows:—

First: The Church will for the first time be able to challenge the attention of the world by projecting the whole program of the whole Church.

Second: At this crucial time the world needs every possible evidence of the oneness in aim and effort of the Christian Church.

Third: It will make available for the whole Church the experience and wisdom of all coöperating bodies.

Fourth: It will serve to eliminate its many competing appeals by concentrating the efforts of the churches upon this inclusive and coöperative enterprise.

Fifth: The very greatness of the task will serve to increase the interest and sacrifice of the members of all the churches.

Sixth: It will enlist the coöperation of the millions of people who, though not members of the church, are nevertheless sympathetic with its program.

Seventh: It will to a large degree eliminate duplication of effort.

Eighth: It will effect greater economy in administration, through common efforts in publicity, conferences, etc.

Ninth: It will facilitate the solution of two of the largest, most important problems before the churches, viz.: the entrance of unoccupied fields at home and abroad, and the adequate provision for many projects of special concern to come before the coöperating bodies.

SUNDAY SCHOOL GIVING IN 1918–19

A careful study of the gifts of our Sunday schools to the American Board and the Woman's Boards for the year ending September 1, 1919, has just been finished. It shows that the total gifts of our schools were $25,094.03, almost equally divided between the American Board ($12,762.51) and the Woman's Boards ($12,331.52). This total marks a gain of $1,270.57 over the year 1917–18. Gifts to each of the three Woman's Boards show an increase; gifts to the American Board show an increase in the territory of the Woman's Board of Missions and the Woman's Board of Missions for the Pacific, but a loss in the territory of the Woman's Board of Missions of the Interior.

Although the amount of the gifts marks an increase, the number of schools giving shows little change. Only 1,234 schools (23 per cent) sent gifts this year. (Many schools, we know, sent gifts through the church treasurer, who has not indicated how much of his remittance was from the Sunday school. Perhaps it is safe to say that these "hidden" gifts would bring the number of schools giving up to 40 per cent.) Despite the urgent requests of the Boards that the schools should contribute equal gifts to the American Board and the Woman's Board of the district, there seems to be little change in the number of schools adopting this plan. In 1917–18, 501 schools gave to both Boards, 204 of which adopted the "equal gift" plan. This year 490 gave to both Boards, 201 dividing their gifts evenly. The number of schools giving to either the American Board or the Woman's Board exclusively does not decrease—424 giving to the Woman's Board only, and 330 giving to the American Board only.

The close of our last fiscal year marked the end of a three-year period in which the American Board and the Woman's Boards have prepared joint educational material for the schools and have made a joint appeal for gifts. From the standpoint of the Board treasuries, the plan has succeeded. Total gifts have increased from $20,482.51 in 1916–17 to $23,823.46 in 1917–18, and to $25,094.03 in the year just closed. Doubtless some of this increase should be credited to the Tercentenary Chart Plan, which many schools have adopted. But we venture to hope that the increase may be traced as well to the use of our educational material from year to year. A mere increase in gifts is not enough. The leaders in the churches, as well as the Board leaders, desire a steady growth in the number of schools using well-laid plans of missionary education.

WHOLE CHURCH READY FOR ITS TASK

THE WORLD SURVEY CONFERENCE at Atlantic City gave the following general indorsement to the Interchurch World Movement of North America: —

WE DESIRE, first of all, to express our belief in the Providential character of the Interchurch World Movement. We gratefully note its origin, its growth, its widening areas of usefulness, and, above all, its spirit of devotion to the advancement of Christ's Kingdom throughout the world.

In spite of mistakes necessarily incident to inaugurating an unprecedented Movement of so extensive a character, and in spite of the many unsolved problems and even perils that must yet be faced, we are confident that the Movement is of God and that, under Divine guidance and with the Christian co-operation of the Protestant forces of America, errors will be corrected and difficulties overcome.

We are impressed by the response of the great organizations which have entered into this united endeavor to win the world for Christ. That 140 different Boards, representing 34 Protestant denominations, covering the entire range of Christian activity, should affiliate themselves for studying, planning, and accomplishing their tasks, we consider to be one of the most glorious achievements in the history of the Church, the proper and inevitable response of God's people to the appalling needs of our age.

Since there is no other agency of the churches, as at present constituted, capable of understanding the task forced upon us by the present world situation and outlined by the Interchurch World Movement, this organization was called into being.

We believe the time is fully ripe for such unity of action on the part of united Protestantism.

The ideal of the whole Church facing the whole task appeals to us as scriptural and practicable.

Profoundly grateful for what God has already wrought in bringing the Movement to its present position of prominence, we cordially invite such Christian bodies as have not already taken favorable action to co-operate in a Movement which offers the promise of presenting a Church undivided in its purpose and plan to make Christ regnant throughout the nations.

SNAP SHOTS FROM TURKEY

Pictures have been slow in reaching the Board Rooms. Some of these were snapped by members of the Near East Relief; others by the American Board missionaries who are back at their several stations.

FORD IN BOTTOM OF RAVINE

After rolling over twice, minus two wheels, top, and windshield. New wheels and front board were made in Orphanage carpenter shop. Car is now in use

PROTESTANT CHURCH, ADANA

Top story added by Turkish government during war, for use as a school

OORFA FROM ROOF OF ARMENIAN CHURCH

A SECTION OF AINTAB

SEVEN ORPHANS IN ONE BED
HARPOOT ORPHANAGE

CENTRAL TURKEY COLLEGE, AINTAB

Guarded by armored cars

FOREIGN DEPARTMENT

TURKEY

Matters in Harpoot

Mr. Lee Vrooman, of the Harpoot unit, Near East Relief, has recently made a trip to Arabkir on horseback. He says:—

"I never before made a trip with caravan, and it was worth doing. Our caravan was small, only twelve

A KURDISH REFUGEE

animals, but we joined another caravan going the same way, which made a more respectable number out of the joint company.

"The second day we went through a silver mine and crossed the Euphrates on a crude ferry. The third day we pulled into Arabkir. I stayed one night in Arabkir to do a little work and turn over my papers to Mr. Knapp, and came back in two long days. I brought a gendarme for protection, as the road is not considered altogether safe; and he proved to be a most likable chap. Mr. Riggs has come in from Constantinople, bringing with him the equivalent of $85,000 in gold. It weighed over three hundred pounds; some cash, I'll tell the world. We are to get free wheat from the government for distribution and for our children, and at last we are getting in American cloth in large amounts. So, in spite of a cut in appropriations, we will pull through. A great deal depends on how much wheat we can extract from the government as to how much starvation we can combat.

"My fall planting is nearly finished, and cool nights are the rule now. In all, however, the fall has been much warmer than I expected, and there has been much less rain. It has been a great boon to our work to have had the weather we did this autumn, especially in the preparation of food for the winter."

Picking Up Threads in Smyrna

Mr. and Mrs. S. Ralph Harlow are safely back at Smyrna and are more than busy. We are permitted to quote from a letter written by Mrs. Harlow under date of October 25, 1919:—

"Smyrna is very badly overcrowded and food prices are soaring. America is helping in the city, through money given to the Armenian and Syrian Relief Committee. Women, especially Armenian women who have been deported or lost their husbands in the war, can get work at the Industrial Home, run by two efficient American women sent out by the Committee. Then there is here, established just during this last year, an American hospital, an American orphanage for boys and one for girls, and a home for Armenian girls who have been rescued from Turkish harems. I don't know anything we are doing more splendid than helping these dear girls forget their frightful experiences and come back into a happy Christian girlhood again. There are thirty of them here, none, I think, over sixteen years

old; and I felt like crying when I first saw them and heard some of their stories. Two of the most beautiful of the girls are marred and marked for life by hideous black tattoo marks put on their foreheads by Arabs.

For Turkish Girls

"But the work to which I was particularly anxious to get back was the work for Turkish girls. It was astonishing to me, when I returned, to see what a great change had taken place in their life just during the four years I was in America. At last the steady influx of Christian ideas of freedom, both from Europe and America, has broken down the barriers of their religion, and the majority of Turkish women walk now upon the streets with veils thrown back. They walk more uprightly and with a certain new independence which one rejoices to see. Many of them now are eager for education, and some of the leading Turks of Smyrna are just as eager that it be given them.

"As all the poor, struggling people do out here, these Turks turn to Americans for help. Our girls' school in Smyrna has taken in eighteen Turkish girls; and it has opened a school just for Turkish children, fifty-five girls and ten boys, in a suburb of Smyrna where many Turks live. Miss Olive Green has been released from her work in the girls' school in town to have charge of this Turkish school. She has done wonders. She stayed here over night the other night, and early in the morning we walked over the hills to where her school is. I wish you could have been with us as we passed old Roman aqueducts, fascinating trains of camels, walked through a squalid, barren Turkish quarter, and then suddenly at the top of the hill had burst on our sight the brilliant, blue harbor of Smyrna and the glorious mountains beyond! That is the view Miss Green has all the time from her school building, which is a fine house rented from a wealthy Turk, and has a beautiful terraced garden reaching down toward the water. It was about nine o'clock, and when the children assembled I helped Miss Green teach them for their opening song, 'Father, we thank thee for the night,' which is probably the first song of that character they have ever learned.

"I have a Turkish lesson every morning from the Turkish professor in the college. He doesn't know any English, and sometimes I have a great time expressing to him my ideas so that he will understand them. I was telling him about this school for Turkish girls, and he said: 'Oh, I wish America would establish not one school like that, but many. We Turks lack so many, many things we don't know where to begin to make things right.'

"Of course, with my home and children and all the opportunities for service right here at the college, I can't give much time to help in this work in which I am particularly interested; but I was bound I would at least get as many contacts with Turkish girls this year as possible, and then next year perhaps I can form a club of some kind among them, which will meet at my home and become a really worth-while thing. So this year I am going regularly on Wednesday and Friday afternoons to the girls' school and have an hour with those eighteen Turkish girls for a Bible lesson. We are taking up first the thirteenth chapter of 1st Corinthians. I write the verse in Turkish on the blackboard, then in English explain each word, and then we discuss the meaning of the whole verse. They are from fourteen to sixteen years old, but are like eager little children.

"Salute Your Flag"

"If I want to picture to you my life, I mustn't leave out describing my main morning occupation. There was absolutely no provision for schooling for the little children of the faculty this year, and as I seemed to be the only one who had time at all to give to it,

for the first time in my life I have turned school-teacher. From 9 o'clock till 9.45 I have my Turkish lesson, and then until 11.30 I teach nine lively youngsters. We begin by repeating a psalm which we are learning, then sing a morning prayer; and then, as I want John to grow up a real American, we follow with the salute to the flag, such as is done in all American schools. But as there are only three American children out of the nine, and little Scotch Jimmie Ferguson strenuously objected to saluting any flag but the British, I solved the problem by holding up an American, a British, an Armenian, and a Greek flag, and the children repeat the same words but each salute their own flag. Then we sing one verse of 'America,' and for Jimmie's sake and to keep peace, follow that with 'God save the King.' After that the three R's claim our attention. Next year we hope to get an American teacher out for our school at our expense, as many more faculty children will be big enough to come in then; but for this year I quite enjoy it.

A Greek Letter of Gratitude

"Mr. Harlow is just as happy and busy in his work. Besides the Scouting, the Bible classes, the Young Men's Christian Association, and his preaching in the chapel, he is helping in the newly organized city Young Men's Christian Association in Smyrna, and has been asked to be the head of all the Greek Scouts in the city. He meets weekly with the twenty-five Greek Scout leaders and directs their work. The Greeks realize that their movement was too military, and they begged him to take it over and put into it the American ideals for development of character. I have just noticed on Mr. Harlow's desk a letter of thanks from the head of the Greek Scout Movement in Athens, which is so characteristic I think you would be interested in it. It reads:—

"'HONORABLE SIR: Please accept my deepest gratitude for your valuable offices in your work. I thank you not only for the knowledge which you transmit to the Scout leaders of Ionia, but more especially for the spirit which your teaching will inspire to them. You belong to the great nation which alone today approaches the ideals of ancient Hellenism. The opinion of many people that your great country turned her eyes only toward finite, material things was a wrong one. These last years have proved the extreme opposite, and my humble personal experience is that, with exceptions, all the Americans with whom I happened to coöperate are moved by high, noble ideals which deeply touch the souls of their colleagues. Help the Ionian leaders to find again the virtues of their forefathers and be lifted up above small and petty passions, and to forget and forgive the sufferings of so many centuries of a dishonorable yoke.'"

THE PHILIPPINES

West Coast Possibilities

"I would like to impart to you a little of the sunshine that has been filling my soul," writes Rev. F. J. Woodward, from Oroquieta, on Mindanao, P. I. "I came over here to the West Coast, as we call the coast between the towns of Kolambugan and Dipolog, just about a month ago," he continues. "The cause of my joy resides in the new knowledge I have gained of the possibilities of this part of our field. The members of the congregations I have visited here, three in number, excepting Baliangao, are of the type that would make any one feel that missionary work pays. The local pastor, who is most largely responsible for the fine foundation that is being laid here and in Aloran and Jiminez, is a product of the Presbyterian Mission, but came into our work some years ago. He has the right ideas about giving, is a good preacher, and deeply spiritual. He believes that members should be not believers only, but workers. In carrying out this policy, this congregation meets each Sunday morning for regular service and Sunday school. At three o'clock all of the members, if in good health,

meet at the church for a song and prayer, divide into groups, and go out to propagate the gospel. They go into the homes, talk with the people, give them a portion of the Bible, explain

A FILIPINO SUBANON PRESSING SUGAR CANE

With the purpose of making the native tuba-drink from the juice

passages of the Scripture, sell Bibles, or preach, just as opportunity may afford.

"On Sunday evening they sometimes preach in the open air. The churches are growing, in spite of the opposition. Just last week we were notified of our having won a decision in our favor from the Provincial Board of Misamis Province. The president of this municipality (Oroquieta), being an Aglipayano and formerly a priest, was induced by the Aglipayano priest here to do all in his power to stop the Protestants from preaching in public. Some years ago there had been passed an ordinance to the effect that no person should be allowed to speak in public who in any way created a disturbance or did anything that might be called a public nuisance. So the local priest went to one of the open-air meetings and together with a group of his members made a great fuss. Then by 'wire pulling' he had the president forbid any more Protestant meetings in the streets or on the Plaza, under penalty of arrest. Result: An appeal to the present Provincial Board brought a repeal of the municipal ordinance, much to the dismay of the Aglipayanos. Things are not as they used to be! Every year an increasing number of clean, intelligent, and just men are being elected to places of influence.

"The town of Oroquieta is centrally located on this part of the coast. On either side there is a stretch of fifty miles, with larger towns and *barrios* (small villages) all the way along at short intervals. This town has the only Seventh Grade Public School in this part of the island of Mindanao. On the east there is an automobile road for fifty miles, over which daily auto trips are made. This road connects Oroquieta with the larger towns of Jiminez and Misamis and the Kolambugan Lumber Mills, where 1,000 Filipinos are employed. Roughly speaking, Oroquieta must be the center of a population of at least 100,000 Visayans.

Other Peoples in This Field

"On the coast and back from it for about four or five miles we find the Visayans living. Back of these, as one goes to the foot of the mountains, he comes to a 'streak,' as it might be called, of people called here by the name of 'Nuevo Cristianos.' They are in many cases Subanons (the race of primitive people living back of the Nuevo Cristianos, toward the center of the island). These Nuevo Cristianos are asking for public schools, and in some places have access now. At other places schools have been promised. This is a distinct call for our help, for only the power of the Living Christ can save these and their children from the worst of the vices creeping in from the coast.

"Back of the Nuevo Cristianos lies the territory occupied by the Subanon tribe. The word Subanon is derived from the word '*suba,*' meaning river, and the suffix '*anon,*' meaning inhabitant of, or citizen of, a place; hence Subanon means one dwelling by the river. And this is literally true, as any one will testify, if he has taken the time to penetrate to the settlements of the Subanons. They cultivate small patches of corn, hemp, sugarcane, and sweet potatoes. They also procure wild hog and deer from the forests and fish from the streams. Thus a livelihood is secured which, while limited to the necessities of life, is sufficient in quantity to keep them well nourished.

"I made three distinct trips into the Subanon country, but on account of smallpox was able to see but a limited number of the people. To illustrate conditions as they actually are all along the base of the mountains back from the coast, let me tell you what I found five miles back from the coast at Baliangao. We visited Toulon, which is a small settlement of Subanons. This town has been protected from the evils on the coast by a range of high hills and a rather bad trail, and in consequence only one Chinese trader and two families of Visayans have gone there. The trader is selling the native wine, and, of course, at the best is not an uplifting factor. The Visayan families are there because they can procure more for their money from the unsuspecting and ignorant Subanons than from any one else.

"This settlement is made up of some sixty families having about 125 children of school age. The land around Toulon is rolling, and slopes gently back from the river. As yet it is largely uncultivated, but ere long it will be taken up for cocoanut plantations by the more industrious Visayans. So far as I could learn, no priest has ever gone there. The people desire a school for their children, but they will have to ask the Bureau of Education for a long time yet, without much likelihood of getting one, as there are many places nearer the coast in need.

"I talked with the 'Lieutenant of the Barrio,' the only official in the place, about the possibility of our providing a teacher for the village. He seemed enthusiastic and said that they had procured materials for the construction of a chapel, which they were going to build; but if we would send them a teacher, they would build a schoolhouse and a teacher's house. Here is our chance to get in on the 'ground floor.' Here we may lay the foundation for the winning of the whole of the 70,000 Subanons. If our school at this point commends itself to the others of the tribe living in the interior, indeed I might say living along all the trails leading to the interior of this part of Mindanao, then our task is going to be simplified. These people seem to have been but slightly affected by outside influences, which grow less and less as one goes farther from the coast. Of course they are heathen, but they are willing to be led. No finer

"THE WATER WAGON"

Bamboo sections are used as containers in this region of the Philippines, and the buffalo is the "wagon"

opening can be found anywhere in Mindanao, and as far as the North Coast is concerned, this is our most promising opening for work among the primitive tribes.

"I like to think of what we may do

for this tribe. They are ignorant and superstitious Animists, who are governed more by fear than anything else. The Spirit of Christ will transform them. There is also the finest opportunity one could wish for to influence the Moros, who live all around the Subanons on the east, south, and west sides. Does not this field call for a 'launching out into the deep' with a greater faith than we have yet manifested? He is able! It seems to me that we must lay the need more constantly before God, and rely upon him to use us, as he will. It is so difficult to remember, when the work does not prosper as we think it should, and missionaries and native evangelists are wanting, that after all everything is in the hands of a loving Heavenly Father. But, even so, an opportunity like the present one on the West Coast and among the Subanons calls for our very best efforts.

"Think of the thousands of men and women striving to enter closed doors in the lands where Mohammedanism, Hinduism, Buddhism, Confucianism, and the other isms hold sway. Here we have an open door. It is a challenge and we must face it. We must begin this Subanon work this year, if we can only start one school."

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JAPAN

Strike Methods in Kobe

In a letter from Rev. Arthur W. Stanford, of Kobe, after describing some of the high costs of living, the police supervision of foreigners, and other features of civic affairs in Japan just now, he goes on to speak of the famous shipyard strike. He says:—

"Kobe has been having a big strike for ten days or more. Sixteen thousand men in the Hawasake dockyard were working ten and one-half hours a day. For some time back the company had been giving them a daily bonus of 70 per cent of their daily wage. The laborers struck to have an eight-hour day, to have the 70 per cent bonus included as regular wage (not bonus), and for an increase of 50 per cent over the wage and bonus.

"It was a 'sabotage,' of the kind described in the 'New International Encyclopedia.' The men all went regularly to work each day, but did nothing, or busied themselves in cleaning up the place or in scrubbing up old machinery—in unnecessary work, in short. It was a strike by idling, but doing no damage; yet they were determined to draw their daily wages exactly as if they were producing.

"The strike was settled today and all are at work. The men gave in on the 50 per cent increase, but gained the inclusion of the 70 per cent bonus as wages—as earned and not as a gift; and they won the eight-hour day. No heads were broken and no arrests were made."

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INDIA

Trading and Touring

Many are the branches of a missionary's activity, and our latest letter from Rev. Harold Cooper, of Madura, describes some of his later experi-

PICKING COCOANUTS IN MADURA

In the foreground may be seen a man shinning up a tree. He cuts the cocoanuts from the tree with a knife or twists them loose, and throws them to the ground. They are gathered in heaps and carted off to market

AN INDIAN BULLOCK CART

A mode of travel not swift but sure

ences along differing lines of work. He says:—

"Since writing you, there have been two experiences which have meant a great deal to us. First of all, let me announce that I have become a merchant prince—a Marshall Field in embryo—minus the financial gains. This is to announce that last month I became a seller of rice. India has been on the verge of a famine. This has been the result of two things. First of all, the crop of last year almost failed, and there has been a serious shortage of rice in the country. This shortage could have been overcome by the importation of rice from Burma in large quantities, but at that time there was shortage of shipping. Indian bazaar keepers, knowing of this shortage, began to raise the price of rice so that it was beyond the ability of the poor people to buy. To offset this, the government managed to get some shipping for the importation of rice. This rice was sold at cost price through many charitable agencies, and so I am a seller of rice. During the last month more than a thousand rupees' worth has been sold in that way. Each person is allowed to buy a limited amount each day. Sixteen cents' worth is the amount allowed to each family. Well, it has meant just that much more responsibility, for the task of running a store means bookkeeping and many other details. But the joy of life is to be busy doing something worth while, and there has been a great deal of satisfaction in providing this means for our poor Christians to buy rice at a reasonable price.

"The second item of interest refers to the revival of the itinerating plan of evangelism in our mission. This had been crowded into a corner by such things as reorganization, church union, and evangelism of the more spectacular type, suitable for large centers like Madura. For over two years pastors have been crying out because the villages were being neglected in gospel preaching.

"Lack of funds was the chief cause of this situation. The Bates Fund, however, removes the difficulty. So a few weeks ago Mrs. Cooper and I started with ten evangelists for a three weeks' tour into needy fields. Day after day we rose at 5 A.M., and the day was spent in village preaching.

At night we would spread our camp cots wherever we might be—now in a travelers' bungalow and again in a schoolhouse. Over two hundred miles were covered in this way, without even the glimpse of a railway train. Our means of transportation were bullock carts, horse, carriage, and shanks' ponies. Food was most times good and sometimes worse, and our tempers were moderately fair; but on the latter point I do not profess to be a competent judge.

"It was difficult work, but well worth while. We found a genuine movement towards Christianity among the robber caste people. In fact, ten were baptized at that time, and many others of this caste were professedly converted. There are 100,000 of these people in 130 villages, and most of them are in the Central Local Council. This presents a great opportunity, perhaps the greatest at present in our mission area. In addition to this robber caste work, we visited schools and congregations in far distant places where missionaries rarely go, and our party was always received with a hearty welcome. The evangelists themselves received blessings from this itineracy, and they went back to their own villages with a new enthusiasm."

AFRICA

"Bishop of Timbuctoo"

"Back in seminary days, 'Bishop of Timbuctoo' was the epithet the boys loved to fling at me," writes Rev. Frederick B. Bridgman from Johannesburg; and he goes on:—

"Of late I have been leading such a chase all over the country that this joke has assumed the horror of a nightmare! In July I had to visit points 500 miles from home, in order to attend a succession of annual meetings. On returning I remained just long enough to give heed to matters most urgent, when I was off again to our Bushbuck Ridge field, nearly 400 miles in the opposite direction. Another two strenuous weeks at home in the vain effort to catch up, when I was off again to Durban and other parts, in response to calls that could not be denied. So in a little over three months my itinerary has covered nearly 4,500 miles by rail, motorcycle, and horse. Of

"CROWN DEEP" COMPOUND BOYS

Evangelist Lukumbi is standing at extreme right

PART OF THE GROUP OF LAY PREACHERS AT THE CROWN MINES
These mines employ from 15,000 to 20,000 natives. Evangelist Lukumbi in center

course, that's not saying much for you in America, flying around by Empire State expresses and powerful autos over boulevard roads; but just remember that it's different in Africa! Of course, this being spread out so thin is not the part of wisdom; no one denies its folly. We yield to it only because of tragic necessity. Our mission force in Natal is terribly depleted; along with others I'm just trying to do my bit in filling the gaps where the enemy is breaking through. As America turned defeat into victory in France, so we look to you, through the Interchurch World Movement, to rush up the men and equipment we need so desperately."

Then, after describing the social work in the mine compounds of which Mr. Phillips has spoken, from the point of view of the older man who rejoices in the energy and success of his younger associate, Mr. Bridgman goes on:—

A Growing Church

"While gratified with the encouraging start made by the social service enterprise, we would be very unhappy did not the church work show life and growth. But I have no hesitation in stating that not since moving to Johannesburg, over six years ago, has the Church been in so sound, earnest, and progressive a condition as today. We are blessed with a fine corps of native workers. Pastor Ngcobo is a tower of strength. The truth has gripped him and he grips the people. The five evangelists, four supported by a Boston friend who through his preachers is a world-missionary, are effective workers. Our four teachers in the day school are fine Christian women. Then there is our company of lay preachers, 125 strong, representing half a dozen different tribes; a mixed lot, surely, yet keen to go out and witness for Christ.

"In addition to these agencies, the social work is partly responsible for growing congregations. Along these sixty miles of mines we have six centers where the Lord's Supper is administered every three months. Seldom is there a communion at any one of these centers when less than three or four young men are baptized, and often the number ranges from eight to fifteen. But for the incessantly changing population the number would be several times larger.

"A while ago we opened our tenth

chapel on the Rand. This is located twenty-seven miles east of us. Incidentally it is on the property of the largest gold mine in the world. The building is of brick; very plain, but neat and substantial. Though I supposed the accommodation would prove too limited in a year or so, I was surprised on a Sunday there recently to find the chapel already crowded out. It was a fine audience of young men, with just one very lonely woman. This chapel at present serves a large area, so we are already taking steps to relieve the pressure by putting up another building about two miles away. But securing a lot and funds will take time.

The Helping Hand Club for Girls

"This is one of my wife's pet schemes, and a good one, of course. There are some thousands of native servant girls here. Many are runaways from home. Generally speaking, to the native mind it spells ruin for a girl to go to the city. As a class, these girls soon become bold, impudent, loose. A hard proposition to help such. But, undaunted, Mrs. Bridgman has for several years been working to provide a social uplift center for these girls. She organized a committee of influential English ladies, raised funds, and this club is now a going concern. A reading and game room, evening classes, and social occasions are being increasingly patronized. Moreover, the club provides dormitory accommodation for some eighteen girls, a wonderful blessing considering the type of quarters the girls usually live in. For a time the white neighbors raised tremendous opposition to this modest Y. W. But now they seem to be realizing that such an institution is as much for their benefit as for the girls'.

"Miss Alice Weir, a most welcome addition to our little staff and supported by the Woman's Board, is the resident worker in charge of the club. Miss Weir also gives much of her time to the Sunday school and women's meetings, as well as visiting in the native homes."

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Just Suppose

A recent letter from Mr. Ray E. Phillips, who with Dr. F. B. Bridgman is carrying on such a needed work in Johannesburg, contains some suggestive paragraphs, as follows:—

"Suppose for a moment that all the young men of America were at work in a huge industrial center in Mexico, far from home. Dream that all the influences for clean, bodily activity were lacking: that there were no athletics, no organized games, no clean amusements, no discipline, no Young Men's Christian Association activity; but, on the other hand, that they were meeting everywhere hundreds of evil women with their vile diseases; male criminals who would stop at nothing to get the wages of these boys; new, strong kinds of liquor which sap their vitality; and men from their own ranks who were reservoirs of evil stories and rotten imagery, and who polluted the very air the boys breathed. In the face of such a situation, you would not only tremble for individual young men whom you loved, but you would wonder in despair as to the future of the whole race; and well you might, for that industrial city of Mexico, with its vice, would bring the whole nation down to its vicious level.

"That dream made real is Johannesburg. Practically every native home in South Africa has been, is, or will be represented here by its boys. It cannot be that God intends this strategic center to lead to the debauching of a race. If you and all the others at home could only visualize the opportunity as you did the problems of the war training camps, something mighty would be done. Instead of two missionary families at this great storm center, you would send out a Young Men's Christian Association secretary for every one of the seventy-five or

SUNDAY MORNING IN A MINE COMPOUND

Nothing to do but sit and think — or just *sit*. Several religious services are going on around them but they are not interested. Every one of these fellows would sit enthralled Sunday evenings before a movie or magic lantern picture and could be reached then

more mine compounds; you would put a dozen such men right here in the heart of Johannesburg for community workers; you would provide money for equipment of social centers and for running expenses, and then send out a dozen or more ordained missionaries to link up all this to the church. We know that if we could only get an adequate idea of this need across to you, you would all of you want some share in sending out money and helpers. A day spent here would make every one of you enthusiasts on the subject of Johannesburg. But a mere letter is such a DEAD thing! When some of you finally DO come and see, and then exclaim, 'Why, Phillips, the half has never been told!' the answer that we shall have to give is this: 'Well, Dr. Bridgman for ten years was the voice crying in the wilds; then we joined in; but you refused to believe until you had yourself stood in the midst of a mighty compound of 6,000 men, and had seen the devil at work among the other thousands of lonesome, tempted young fellows in the city. Go back and preach the gospel of Johannesburg's opportunity with all your might.'"

The McDowells Are Welcomed

Readers of the *Missionary Herald* will remember the story of Rev. and Mrs. Henry C. McDowell, colored people, and the first missionaries to be sent to Africa by the colored constituents of the Board. Mr. McDowell is a graduate of Talladega College and Seminary. Since the appointment of the young couple, a little son has been born to them, so "the McDowells" now number three. A letter describing their arrival in Angola, West Central Africa, has just reached us. Some facts from it follow:—

"We reached our new home a month ago, after a most pleasant and comfortable journey. Whereas others coming to and from this field have been five or six months making the journey, by some providence we reached here from New York in fifty-two days. We disembarked at Lobito and began our 380-mile trip inland. Three hundred miles were made by rail. The journey required twenty-six hours, but we actually had sleeping quarters and regular meals on the train.

"The remaining eighty miles were

more interesting and eventful. Mrs. McDowell and baby were carried in a *tipoia,* a hammock fastened to a palm pole and carried by two natives. I rode a bicycle. Mr. Dart, formerly an instructor at Talladega College, our escort, came in a bush cart. We made the trip in three days. The first night the carriers, with tent and cots, failed to arrive at camping place; so we slept in the woods in the open, with a full moon shining in our faces.

"Our station is a little town by itself; the missionaries sole administrators; a church with an average attendance of 400; a school with other 100 boarding students besides the station children. A great number of children have just been turned away because of lack of funds. It is the chance of one's life to put about twenty dollars a year into the education of one of these natives, who become outstation teachers and evangelists—the very saviors of Africa.

Bringing Word from Negroes in America

"There are outstations in all the principal villages within a radius of fifty miles. The first Sunday that we were here I spoke through an interpreter, as Dr. John R. Mott well says, 'an interrupter.' I told the simple story of how I happened to be here. When I finished, one of the elders spontaneously arose and said, 'I knew that some day our brethren in *Oputu* (America), through the providence of God more fortunate than ourselves, would come to our rescue.' They hailed us as augurers of a new era, and were delighted to know that the Negroes of America are interested in them and are putting forth an effort to get closer relationship of mutual helpfulness.

"They are interested in our photos, snapshots, etc. They know people who resemble many of our friends. The people are precisely like people I have been with all of my life. I have never felt more at home anywhere. They are thoroughly justified in referring to us as 'our brethren.'"

CHINA

Kindergarten's New Term Begins in Peking

The mission of the kindergarten declares itself in this graphic picture of the opening day of the new term of kindergarten at Peking, sent us by Mrs. Adelle T. Cross:—

"Such a noise, such confusion, such a buzz! As we entered the big, sunny room, fresh with crisp, white curtains and a newly cleaned and polished floor, our hearts sank at the task of bringing order out of all this first-day chaos. Everywhere there were children. Some last-year pupils were frantically trying to make a favorite busy teacher return the deep and respectful bows they were making; some were busy on the fierce-looking rocking horse; to others the doll house, with its cunning little Chinese furnishings, had an especial appeal; and joy of joys! here was a spic and span, bright red, brand-new slide, where one could have a most thrilling ride and an equally thrilling climb up the small ladder. Dainty pink silks, purple satins, flowered calico, and blue, coarse cotton, all enjoyed the fun together.

Amid Laughter and Tears

"Mothers and fathers, nurses and servants were holding small, wailing newcomers, trying to call their attention to children, toys, pictures, and flowers all at once, much to the confusion of the small, would-be pupils, to whom the world was opening up new experiences at an alarming rate. Here was a mite of a girl, with tiny braids standing out straight from her smooth little head, feeling very much at home and happy with a bright picture book; and her mother, a pretty, stylish young woman, sat down with a contented sigh that her child was not one of the wailing ones.

"Here was a dignified banker from the south watching his small daughter, who, arrayed in purple and white

plaid trousers, a gorgeous purple silk jacket, green silk slippers, and pink silk stockings, was sitting motionless in one of the little chairs, with absolutely no expression on her round, moon-like face. She looked for all the world like the little Chinese dolls we used to buy, the kind that when squeezed lovingly made a most delicious squeak.

Able and Vast Mosquito

"Up comes one of the cunningest mites of humanity in all this whirl. My little mosquito, I call him, though his real name is Able and Vast. He would almost reach to the top of an ordinary table, and is as dainty as a fairy in his pale green silk dress. His eyes are shining as he makes the startling announcement, 'Wo hui shuo ing wen hua, A B C" ('I can talk English, A B C').

"Finally all the names have been entered on the roll book, and many elders convinced by much earnest talking that two years is too young for kindergarten, and they must keep the children at home for a few years more. Then a chord is struck on the piano, and in less time than one could imagine, fifty-six small tots are seated on the circle, and fifty-six small heads are bowed, and fifty-six small pairs of hands are folded as they sing the little morning prayer.

"Pigs Is"—Cows in China

"The children of last year remember 'Here's a ball for baby,' etc., and old and new enjoy the finger play about 'Five little cows,' which has a fascination for them as 'Five little pigs' has for small American children—especially the part where they spank the smallest cow for running away. Then peals of laughter ring out, and even the sobbing newcomers think life may not be so dismal as they feared; and before they realize it the clock points to twelve and good-by songs must be sung.

"Who can measure what they may do, these hours spent in bright, clean, sunny surroundings, with loving, patient teachers? No cross or harsh word is heard; nowhere is there ugliness and dirt. It is a world filled with the joy and happiness which is the right of every child the world over, and so rarely found in this China land, where child life is so abundant and so cheap. Nor can we measure the influence on the home. Many mothers come daily to the kindergarten, become interested in the Christian ideals we are

A VILLAGE CANAL SCENE ON THE HANGCHOW PLAIN

A CANAL STREET

trying to teach the children, and come to be a part of our church life. At the Mothers' Club, child problems are discussed, and the mothers and teachers are drawn into a close union of service for China's coming rulers. No work could be more important, more satisfying and beautiful."

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Foochow Student Riots

"The one matter that has demanded all the attention of every man in charge of a school in Foochow during the past week is the students' strike, resulting from the riot of Sunday, November 16," writes Rev. W. L. Beard, of Foochow. "To understand these riots, one must keep in mind that for nearly twenty years the people here felt that Japan wanted Fukien; that in the students' strike of last June the boycott of Japanese goods was one of the main objects; that the Shantung question created an intense hatred toward Japan.

"The Foochow authorities forbade the lantern processions which had been arranged by the students for the National Independence Day, October 10, and for the Provincial Independence Day, November 10. On the Japanese Mikado's birthday, Japanese students paraded the main streets of Foochow with lanterns. This was during the month between the Chinese National and the Provincial Independence Days, and, of course, intensified the tense feeling that existed between the two races.

"Sunday, November 16, about 5 P.M., as 200 or 300 students, clerks and pastors, preachers and Christian teachers were assembling at the Young Men's Christian Association for Bible classes, they were simultaneously attacked on several streets leading to the Y. M. C. A. by Japanese and Formosans, armed with revolvers, knives, and iron clubs. Nine men were seriously injured. One student was shot, and for a time thought to be dead, but has since revived, and up to date (November 24) there has been no death. One policeman was brought to our mission hospital with three bullets in him. Among the wounded men were students, teachers, police, and business men. In trying to save a student who was being beaten by three Formosans, an American was slightly injured.

"Monday, November 17, all students in schools above Lower Primary grade struck, and have not attended classes since."

Peking and a Social Survey

During the past year there has been conducted in Peking an intensive survey of the section of the city in which the Teng Shih K'ou church is located. Mr. Gamble, a wealthy young American, assisted by Mr. Burgess of the Y. M. C. A. and members of the Teng Shih K'ou church, has completed the preliminary work.

Rev. R. M. Cross reports that a gathering of about thirty people, including the police official of this district, the physical directors of the Y. M. C. A. and of the second government middle school, a doctor from the Union Medical College, the director of the Social Service Club, a number of wives of officials living in this section of the city, two of our deacons, several Y. M. C. A. and Y. W. C. A. secretaries, missionaries, officials, students, teachers, merchants, and professional and official men, was held in the Y. M. C. A. to consider the subject of social service based on the data gained in this survey, to appoint committees, and to start work.

Dr. George D. Wilder, of our Peking station, spoke first, giving the needs of the community as shown by the survey—the number of poor, health conditions, population, different classes of people represented, the number of children, the number of apprentices, open spaces for playground and other work, etc. The police official reported that he was trying to find a suitable headquarters from which this work could be controlled, and promised to coöperate in securing and maintaining order at the open spaces chosen for playground work. A talk was given by Dr. Hsieh, of the Union Medical College, on a program of public health. Mrs. Ting Mo Han, the wife of a prominent official in the president's office, told how to conduct a Better Baby Campaign similar to the one conducted by the Y. W. C. A. last year. Mr. Forbes, physical director of the Y. M. C. A., spoke of the value of recreation and of playgrounds.

There was considerable discussion, after which officers and committees were elected. Professor Wang, head of

A WATER GATE THROUGH CITY WALL

the department of Chinese Literature in the North China Union Women's College, was chosen president. Committees were appointed on school work, play and recreation, lectures, public health and sanitation, poor relief, social intercourse (the promoting of neighborhood feeling), including the reform of customs, and moral and social reform. The questions of work primarily for women and of employment were discussed, but that side of the work has not yet been planned.

Each department is to meet separately, getting as many people as possible to help them; and after all the plans and budgets are worked out, there is to be another meeting to pass on the plans and to start immediately into the work. Four places have already been chosen for playground work, one in our boys' school yard, one in front of the Women's Union College, and others farther afield. Over twenty of the Y. M. C. A. students are already in training for this work, and the college girls have also been asked to assist. The educational division has planned two schools, one for men between the ages of ten and forty, to be held from six to nine in the evening; and one for women between the same ages, to be held from half-past four to half-past six.

The curriculum for the school for women will include the recognition of characters, four hours a week; vocational training, four hours a week; the abbreviated character writing, two hours a week; and singing. The curriculum in the school for men will include the recognition of characters, five hours per week; arithmetic, three hours a week; the abbreviated character writing, two hours a week; and singing. Normal classes in the abbreviated character writing are also to be started immediately.

THE BOOKSHELF

Mexico Today and Tomorrow. By E. D. Trowbridge. New York: Macmillan Co. Pp. 282.

One of the sanest books on Mexico, giving a general idea of the social, industrial, political, and economic conditions which have prevailed in Mexico since the fall of Diaz, in 1911.

For an understanding of present-day conditions, the author has gone back to early Mexican history and to the Spanish rule. In this he has consulted Fiske, Prescott, Bancroft, Louis Perez Verdia, and other authorities. The story of subsequent events, however, is based largely on the personal experiences of the author through contact with all classes in Mexico. Mr. Trowbridge's optimism is expressed in his closing words:—

"The forces set in motion have not yet had time to take any definite direction, nor has the nation had time to adjust its thoughts to the new order of things. There are excesses, there are extremes, there are a dozen great problems as yet unsolved. The pessimist sees, in the violence of the change, nothing but a halt in industry, a setback in progress. To the optimist the revolution, in spite of all its ills, means the opening of a new era, of incentive developing initiative, and initiative pushing forward to success."

Intervention in Mexico. By Samuel Guy Inman, with introduction by Prof. William P. Shepherd, of Columbia University. New York: Association Press. Pp. 243. Price, $1.50.

Various aspects of the Mexican problem are here dealt with. Much light is thrown upon the mind and life of President Carranza; upon the attitude of Mexicans toward the United States; and upon the present political, economic, and social situation in Mexico. Mr. Inman then suggests some practical ways by which America can help solve Mexico's problem without offending the dignity of a proud race

and in a manner certain to provide substantial guarantees of peace between the two nations. The author's aversion to armed intervention is thoroughly missionary, and his argument should be closely studied by every serious citizen of the United States.

Mr. Inman writes after years of residence in Mexico and of close personal study of Latin America.

THE PORTFOLIO

The Caucasian Republics

Daghestan

For some little time, interest has been growing with regard to the unrecognized republics of the Caucasus, and recent events in connection with the volunteer army's Daghestan expedition have caused considerable consternation among the partisans of the independence of Georgia and Azerbaijan, as well as among certain Turkish circles which are still obsessed by the pan-Turanian idea. The Moslems of Daghestan gave the Russians considerable trouble in the middle of last century, and have never really been content under Muscovite dominion, which deprived the mountaineers of extensive pastures in favor of the Terek Cossacks. Thus, when the Bolshevist revolution demoralized the Cossacks, in 1918, the province of Daghestan was declared a republic, and the Cossacks were induced to restore the lands which had been attributed to them. It seems that a further turn of Fortune's wheel has made the Cossacks reluctant to abide by their agreement; and perhaps there may be a repetition of the long guerilla warfare which the Russians had to wage, over sixty years ago, before they conquered the province.

Georgia

Of the three other Caucasian republics, Georgia is in many respects the most interesting. Although only the northern frontier is in any way defined, Georgia consists roughly of the Russian provinces of Tiflis and Kutais, but also claims Batum, which the Germans had attributed to Turkey in 1918. The Georgians possess a distinct language and boast of a history that goes back a couple of thousand years or more. They are Christians of the Greek rite, but proclaimed their emancipation from the Russian Church at the same time that they proclaimed their political independence.

The whole nation is decidedly anti-Bolshevist, but is very doubtful about Denikin, who is thought to threaten its new-born independence. It is for this reason that the Georgians, although no friends of the Turks, are not unwilling to coöperate both with the Turko-Tartars of Azerbaijan and the Turkish Nationalists. Between them and the Armenians there is no love lost, partly on account of Armenian territorial claims and partly because the Armenian is a very astute business man, who controls a considerable proportion of Georgian commerce.

Azerbaijan

The Republic of Azerbaijan consists roughly of the Russian provinces of Elizabetpol and Baku. *The Near East* of November 7, 1919, quotes an important English newspaper, which speaks of the Republic of Azerbaijan as including the Persian province of the same name. While doubtless there may be aspirations in that direction, this is an error, though a not uncommon one. . . . The Azerbaijan Republic is more prudently concerning itself with nothing more than the attempt to obtain recognition of its independence and the inclusion of the Baku oil field within its border. To this end, although most of the population is of the Shiah sect, and therefore not particularly well-disposed to the Turks,

who are Sunnis, the republic is more than willing to coöperate with the Turks, especially now that their fellow-Moslems in Daghestan have had to try conclusions with the Volunteer Army. A delegate of the republic, Yussuf Bey Veziroff, has been in Constantinople for some time, and is said to have established cordial relations with the Turkish government. Meanwhile, according to the announcements of the local press, Enver is reported to be in the Azerbaijan, an announcement which *donne furieusement à penser.*

The Position of the Armenians

The Armenian Republic consists at present of the provinces of Erivan and Kars, and is in a very different position from that of the other Caucasian republics; for it is practically certain that its independence will be guaranteed by one or all of the Great Powers, and there is therefore little to fear from Denikin or the advocates of the reconstitution of pre-war Russia. The president of the republic, M. Hadissian, was a wealthy Tiflis merchant, who abandoned his business interests for the sake of his country. The Armenians are all more or less of Socialist opinions, and there exist two Armenian committees that are said to be tainted with terrorist ideas. Of these the Hinchak party is said to be more extreme than the Dashnak, but it is not easy to obtain precise information in this respect. In any case, the two parties have very great influence upon the government of the republic; but in view of the commercial instincts of the Armenians and their sound common sense, there can be very little fear of Bolshevist tendencies.

There is a good deal of speculation as to the eventual extent of Armenia, and while the claims of Boghos Nubar Pasha may be somewhat extravagant, there seems to be very little doubt that a considerable slice of the Turkish provinces of Van and Bitlis, at least, will be attributed to the future Armenian Republic. The Turks, of course, swear they will die to the last man before they will tolerate any such thing, but that is a tale that has been heard before; and, as was pointed out in my last letter, even the Nationalist swash-bucklers may have to pipe to another tune next spring.

From the Constantinople correspondent of "The Near East," in issue of December 19, 1919.

WORLD BRIEFS

After thirty-six years of service Gen. Sec. William Shaw has resigned from his position with the Christian Endeavor Society. He maintains connection with the *Christian Endeavor World*, however.

The itinerary is announced of Pres. Francis E. Clark, of the Christian Endeavor Union, through the war-devastated regions of Europe. Mrs. Clark accompanies her husband.

The first Friday in Lent, February 20, has been settled upon by the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions for a day of prayer for missions. A program has been prepared, copies of which may be secured, one cent each, from the various denominational Woman's Boards; from the Council of Women for Home Missions, 156 Fifth Avenue, New York; or Miss M. H. Leavis, West Medford, Mass., agent for the Federation.

Fifteen thousand young women in New York—girls who work for a living and have average conditions to contend with in their own homes, have been "sworn in" by the New York Probation and Protective Association to aid in caring for the morals of young girls in that city. They are members of girls' service clubs, the Girls' Protective League, etc. Mrs. Frank A. Vanderlip, chairman of the Education Committee of the Civic Protective League, is interested in this new effort by which girls work for other less fortunate girls.

One of the oldest manuscripts known to exist is the Samaritan Pentateuch. It is in possession of the Samaritan colony at Shechem in Palestine. This manuscript, as well as the synagogue in which it is

kept, was draped in black for a month in recognition of the death of Mr. Edward K. Warren, of Three Oaks, Mich., past president of the World's Sunday School Association and chairman of the Samaritan Committee, which had been appointed by the Executive Committee of that Association.

Mr. W. M. Danner, American Secretary of the Mission to Lepers, reports the past year the best, as to finances, that the American Committee has ever had. The previous year's receipts were less than $41,000, while the year just closing brought in $65,000. It is expected that under the Interchurch Survey at least $200,000 will be called for in 1920. Mr. Danner recommends the institution of Chairs of Leprosy in representative Medical Colleges of all lands where young doctors may early learn to diagnose and treat leprosy. He also plans a publicity campaign to overcome the hysteria toward lepers, to educate the public soberly on the character of the disease, and to arouse public sympathy with the leper and a wish to help him similar to what is felt for the tubercular patient.

At a meeting of the Administrative Committee of the Federal Council of the Churches of Christ in America, Rev. M. E. Aubrey, Honorary Secretary of the Mayflower Committee and special delegate from the Free Church Council of Great Britain, presented the plans of that body for an international celebration of the Mayflower Tercentenary.

Dr. Aubrey stated that he had already found the American churches favorably disposed toward uniting in the Mayflower celebration, although they were far behind the English churchmen in the extent of their preparations.

"We are seeking to tell the story of the Pilgrims in every possible way, through books; by some of our ablest authors; by the drama—and one of our foremost Quaker ministers, Rendel Harris, has written a play based on the sailing of the *Mayflower;* through the cinema, for which a version of the *Mayflower* story is being prepared by Rider Haggard; through lectures and preliminary meetings throughout Great Britain and by the appointment of local committees. By all these means we hope by the date of the sailing of the *Mayflower* in September to have held meetings in all the Free Churches of England and in many of the churches of the Establishment. Great celebrations will be held consecutively in Plymouth, in London, in Southampton, in Nottingham, in Northumberland, as well as in Amsterdam and Leyden."

THE CHRONICLE

Arrivals in this Country

December 17, 1919. In New York, Dr. Lucy P. Bement, of Shaowu, China.

December 29, 1919. In New York, Mrs. Seraphina S. Dewey and Miss Diantha L. Dewey, of Mardin; Miss Rachel B. North, of Diarbekir, all in the Eastern Turkey Mission.

Birth

November 15, 1919. In Shaowu, China, to Rev. and Mrs. Robert W. McClure, a son, George Walker.

Arrivals on the Field

November —, 1919. In Peking, China, Miss Ruth E. van Kirk, joining the Chihli District, North China Mission.

November 13, 1919. In Yokohama, Japan, Miss Estelle M. Coe, returning to the Mission.

November 21, 1919. In Foochow, China, Rev. and Mrs. Otto G. Reumann, joining the Mission.

November 26, 1919. In Madura, India, Rev. and Mrs. Raymond A. Dudley, joining the mission.

November 26, 1919. In Smyrna, Western Turkey, Mr. and Mrs. James S. Hammond, joining the staff of the International College.

November 27, 1919. In Bombay, India, Rev. and Mrs. Wilbur S. Deming, joining the Marathi Mission.

November 29, 1919. In Constantinople, Rev. and Mrs. Fred F. Goodsell; Mrs. James P. McNaughton; Miss Ellen B. Catlin, all rejoining the Western Turkey Mission.

* * *

Through some error in mail service we have only recently learned of the death of one of the former faithful and valued members of the Balkan Mission, or the European Turkey Mission, as it was then called. Rev. Lewis Bond died, on September 7, 1919, at Northport, Long Island, N. Y., after a brief illness. Mr. Bond was born in Plainfield, N. J., October 8, 1839. A graduate of Princeton University and of

Union Seminary, he with his young wife sailed in 1868 for the mission field and was located at Eskizara (now in Bulgaria). During the Russo-Turkish War, in 1877, he returned to America, but after a year's furlough entered upon work in Philippopolis; in 1882 he was transferred to Monastir, then in Macedonia, where he served until 1904. Then, because of failing health Mr. and Mrs. Bond returned to America, and in October, 1904, were released from connection with the Board.

For the last thirteen years of his life Mr. Bond lived at the home of his daughter, Mrs. Hinman, in Plainfield, where he identified himself with the Presbyterian church, its Sunday school and city missionary activities. Besides Mrs. Hinman, two other children survive Mr. Bond, Mr. A. Russell Bond, of Plainfield; and Mrs. Violet Bond Kennedy, wife of Rev. P. B. Kennedy, members of the Board's Balkan Mission, and stationed at Kortcha, Albania.

DONATIONS RECEIVED IN DECEMBER

NEW ENGLAND DISTRICT

Maine

Alfred, Cong. ch.	47 30
Auburn, 6th-st. Cong. ch.	12 50
Bangor, All Souls' Cong. ch., 150, and Hammond-st. Cong. ch., 75, all toward support of missionary,	225 00
Biddeford, 2d Cong. ch.	17 50
Brooks, Cong. ch.	13 00
Brownville, Cong. ch.	4 00
Cornish, Cong. ch.	21 00
Dedham, Cong. ch.	3 00
Dennysville, Cong. ch.	15 00
Dixfield, Cong. ch.	5 00
East Baldwin, 1st Cong. ch.	5 00
Foxcroft and Dover, Cong. ch.	46 00
Garland, Cong. ch.	11 00
Hallowell, Old South Cong. ch.	7 00
Isle au Haut, Cong. ch.	2 75
Lebanon, Cong. ch.	2 00
Long Island, Cong. ch.	1 00
Madison, Cong. ch.	59 48
Mexico, Cong. ch.	10 00
Monson, Cong. ch.	15 00
Mt. Desert, Seal Harbor Cong. ch.	16 00
New Vineyard, Cong. ch.	6 00
North Bridgton, Cong. ch.	27 00
North Ellsworth, Cong. ch.	1 00
Norway, 1st Cong. ch.	4 00
Perry, Cong. ch.	5 00
Phillips, Cong. ch.	4 26
Portland, Williston Cong. ch., toward support Rev. H. K. Wingate, 500; State-st. Cong. ch., for work of Rev. R. A. Hume, 188.17; Woodfords Cong. ch., 83.62; 2d Cong. ch., John S. Sawtelle, of which 30 for Mt. Silinda and 25 toward support Rev. J. P. Dysart, 55; West Cong. ch., 18,	844 79
Presque Isle, Cong. ch.	20 00
Princeton, Cong. ch.	5 00
Richmond, Cong. ch.	13 00
Silver Ridge, Monarda Cong. ch.	2 00
Solon, Cong. ch.	1 00
South Bridgton, Cong. ch.	6 00
South Paris, 1st Cong. ch.	35 00
South Thomaston, Finnish Cong. ch.	5 00
Springfield, Cong. ch.	7 00
Stockton Springs, Cong. ch.	5 00
Stonington, Cong. ch.	2 40
Strong, Cong. ch.	6 00
Temple, Cong. ch.	7 00
Thomaston, Cong. ch.	4 00
Union, 1st Cong. ch.	5 00
Upton, Cong. ch.	5 00
Vassalboro, Adams Memorial Cong. ch., 2.62; Riverside Cong. ch., .76,	3 38
Warren, Cong. ch.	15 00
Wells, 2d Cong. ch.	10 50
Wells Beach, 1st Cong. ch.	9 00
Westbrook, Cong. ch., 42.83; W. K. Dana, 500,	542 83
West Newfield, Cong. ch.	10 00
Wilton, Cong. ch.	34 36
Woolwich, Cong. ch.	10 00
Yarmouth, 1st Cong. ch.	10 00
York Corner, 2d Cong. ch.	17 00
	2,221 05

New Hampshire

Bennington, Cong. ch.	12 00
Chester, Cong. ch.	15 00
Claremont, Cong. ch.	99 20
Concord, South Cong. ch.	01
Conway, 2d Cong. ch.	10 74
Cornish, Cong. ch.	16 18
Dover, 1st Cong. ch.	23 67
Dunbarton, Cong. ch.	7 09
Durham, Cong. ch.	31 00
East Jaffrey, Cong. ch.	48 00
Franklin, Cong. ch.	90 00
Gilsum, Cong. ch.	19 00
Goffstown, Cong. ch.	35 20
Greenville, Cong. ch. and S. S.	23 00
Hancock, Cong. ch.	14 00
Hanover, ch. of Christ, Dartmouth College, 105.24; In memory of Mrs. C. O. Blaisdell, 10,	115 24
Haverhill, 1st Cong. ch.	12 78
Henniker, Calvinistic Cong. ch.	70 00
Hillsboro Center, Cong. ch.	5 00
Hollis, Cong. ch.	56 24
Keene, 1st Cong. ch., toward support Rev. J. K. Lyman, 180; Court-st. Cong. ch., 92.63,	272 63
Lebanon, Cong. ch., Mr. and Mrs. Wm. S. Carter,	100 00
London, Cong. ch.	3 75
Manchester, Franklin-st. Cong. ch.	160 00
Meriden, Cong. ch.	10 00
Mt. Vernon, Cong. ch.	2 50
Nashua, Pilgrim Cong. ch.	115 02
New Castle, Cong. ch.	6 13
Newport, Cong. ch.	148 39
North Barnstead, Cong. ch.	11 00
Ossipee, 2d Cong. ch.	7 20
Pembroke, Cong. ch.	25 00
Raymond, Cong. ch.	30 00
Rochester, 1st Cong. ch.	117 00
Salem, Cong. ch.	21 60
Swanzey, 1st Cong. ch.	8 30
Tilton, Cong. ch.	50 00
Union, Cong. ch.	16 80
Warner, 1st Cong. ch., of which 10 from Mrs. Mary H. Wilson,	20 00
Wilmot, Cong. ch.	6 00
Wolfeboro, 1st Cong. ch.	107 00
	1,941 67

Vermont

Barnet, Cong. ch.	16 91
Barre, Cong. ch.	213 53
Bellows Falls, 1st Cong. ch., toward support Rev. E. H. Ballou,	51 76

Benson, Cong. ch.	5 00
Berlin, Cong. ch.	28 00
Charlotte, Cong. ch.	10 40
Chelsea, Cong. ch., toward support Dr. C. W. Young, of which 10 from Ladies' Soc.	58 15
Coventry, Cong. ch.	12 50
Dorset, Cong. ch.	6 84
East Barre, Cong. ch.	4 20
East Berkshire, Cong. ch.	39 57
East Braintree and West Brookfield, Cong. ch.	23 49
East Burke, Cong. ch.	27 00
Gaysville, Cong. ch.	4 00
Guilford, Cong. ch.	9 00
Hartland, Cong. ch.	32 00
Hartford, 2d Cong. ch.	11 10
Jericho, 1st Cong. ch.	12 00
Londonderry, Cong. ch.	14 04
Lyndonville, Cong. ch.	27 00
Manchester, Cong. ch.	25 00
Marshfield, Cong. ch.	11 00
McIndoe Falls, 1st Cong. ch.	41 00
Morrisville, 1st Cong. ch.	12 45
New Haven, Cong. ch.	36 00
North Bennington, Cong. ch.	43 81
North Craftsbury, Cong. ch.	13 60
North Thetford, Cong. ch.	21 00
Norwich, Cong. ch.	21 25
Rupert, Cong. ch.	22 32
Salisbury, Cong. ch.	6 45
Sheldon, Cong. ch.	26 20
Springfield, 1st Cong. ch.	153 90
Warren, United Cong. ch.	13 50
Waterbury, E. H. E.	10 00
Wells River, Cong. ch.	45 00
Westfield, Cong. ch.	15 00
Westford, Cong. ch.	29 00
West Hartford, Cong. ch.	6 95
Westminster, 1st Cong. ch.	32 03
West Rutland, Cong. ch.	86 55
Weybridge, Cong. ch.	35 90
Williamstown, Cong. ch.	50 00
Wilmington, Cong. ch.	15 00
Windsor, Old South Cong. ch.	10 00
	1,389 40

Massachusetts

Abington, 1st Cong. ch.	54 94
Amherst, South Cong. ch.	23 46
Andover, South Cong. ch., 440; Free Christian Cong. ch., 71.67,	511 67
Ashburnham, 1st Cong. ch., 26.41; Mrs. Sarah D. Stow, 1,	27 41
Ashfield, 1st Cong. ch.	50 00
Ashland, 1st Cong. ch.	6 70
Attleboro, Calista C. Thacher,	25 00
Attleboro Falls, Central Cong. ch.	5 70
Ballardvale, Cong. ch., Mrs. Geo. P. Byington,	5 00
Barre, Cong. ch.	41 25
Becket, North Cong. ch.	7 94
Belmont, Payson Park Cong. ch., 127.78; Plymouth Cong. ch., 27.47,	155 25
Blackstone, Cong. ch.	23 00
Boston, Central Cong. ch., 1,000; Cong. ch. (West Roxbury), toward support Roderick Scott, 635; 1st Cong. ch. (Hyde Park), 400; Central Cong. ch. (Jamaica Plain), 370; Immanuel-Walnut-av. Cong. ch. (Roxbury), 326.66; Union Cong. ch., 130.50; Cong. ch. (Roslindale), 129.85; Phillips Cong. ch. (South Boston), 106; Trinity Cong. ch. (Neponset), 100; Eliot Cong. ch. (Roxbury), 51.38; Boylston Cong. ch. (Jamaica Plain), 38.47; Central Cong. ch. (Dorchester), Frank W. Thurston, 20; Park-st. Cong. ch., 13.33; Baker Cong. ch. (East Boston), 10,	3,331 19
Boylston, Cong. ch.	50 53
Bradford, 1st ch. of Christ,	49 50
Braintree, 1st Cong. ch., 58.79; Annie T. Belcher, 15,	73 79
Brockton, South Cong. ch., toward support Rev. S. R. Harlow and Rev. J. K. Birge, 1,000; 1st Cong. ch., 93.30; Lincoln Cong. ch., 5,	1,098 30
Brookline, Leyden Cong. ch., 934.37; Rev. Oliver P. Emerson, 10; J. E. S., 10,	954 37
Buckland, 1st Cong. ch.	90 25
Burlington, ch. of Christ,	19 14
Cambridge, North Cong. ch., 168.97; Pilgrim Cong. ch., 108.12,	277 09
Campello, Anna S. Benson,	10 00
Canton, Cong. ch.	176 46
Carlisle, Cong. ch.	44 55
Chelmsford, Central Cong. ch.	86 00
Chicopee Falls, 2d Cong. ch.	57 85
Clinton, German Cong. ch.	23 50
Dalton, 1st Cong. ch.	746 58
Dana, Cong. ch.	3 30
Dedham, 1st Cong. ch.	243 17
Deerfield, Orthodox Cong. ch.	48 00
Dracut, 1st Cong. ch.	5 00
East Bridgewater, Union Cong. ch.	18 00
East Longmeadow, 1st Cong. ch.	99 08
East Pepperell, Friend,	5 00
Edgartown, Cong. ch.	3 00
Enfield, Cong. ch.	59 00
Fall River, Carrie L. Borden, 100; Anna H. Borden, 100,	200 00
Falmouth, 1st Cong. ch., 42.50; East Cong. ch., 5,	47 50
Fitchburg, Calvinistic Cong. ch., 396.03; Rollstone Cong. ch., 137.63; Harry B. Peters, 5,	538 66
Florence, Cong. ch.	119 00
Framingham, Grace Cong. ch., 193.38; Plymouth Cong. ch., 64,	257 38
Gardner, 1st Cong. ch., toward support Rev. G. H. Hubbard, 299.81; Finnish Cong. ch., 1.08,	300 89
Georgetown, 1st Cong. ch.	55 21
Gill, Cong. ch.	9 00
Gloucester, Trinity Cong. ch.	450 00
Granby, ch. of Christ,	15 88
Granville, 1st Cong. ch.	15 00
Greenfield, 2d Cong. ch., of which 125 toward support Rev. A. F. Christofersen, 154; 1st Cong. ch., 40.50,	194 50
Hadley, 1st Cong. ch.	17 00
Hamilton, 1st Cong. ch.	33 00
Hardwick, Calvinistic Cong. ch.	5 00
Hatfield, Cong. ch.	88 22
Haverhill, North Cong. ch., 105; Center Cong. ch., 93.40; West Cong. ch., 40.20; Ward Hill Cong. ch., 37.11; Myron A. Nichols, 5; Harriet F. Welch, 1,	281 71
Haydenville, Cong. ch.	69 00
Holden, Cong. ch.	60 57
Hollister, Arthur A. Williams,	25 00
Holyoke, 2d Cong. ch., 375; 1st Cong. ch., 71.58; John L. Bagg, 100,	546 58
Hopkinton, 1st Cong. ch.	57 24
Hudson, 1st Cong. ch.	30 00
Ipswich, Linebrook Cong. ch.	23 57
Lanesboro, Cong. ch.	5 00
Lawrence, Trinity Cong. ch.	220 31
Lee, George W. Bidwell,	25
Leominster, Pilgrim Cong. ch.	110 13
Leverett, Cong. ch.	33 60
Longmeadow, 1st ch. of Christ, for Sholapur, 107; Lilla M. Harmon, 5,	112 00
Lowell, 1st Cong. ch., 994; All Souls' Cong. ch., 29.59; Eliot Union Cong. ch., 6.04,	1,029 63
Ludlow Center, 1st Cong. ch.	29 00
Lynn, 1st Cong. ch.	281 84
Lynnfield Center, Cong. ch.	18 15
Manchester, 1st Cong. ch.	35 96
Mansfield, Cong. ch. and S. S.	75 80
Marblehead, 1st Cong. ch.	81 45
Marion, 1st Cong. ch.	16 53
Marlborough, 1st Cong. ch.	251 75
Marshfield Hills, 2d Cong. ch.	13 00
Maynard, Union Cong. ch.	24 00
Medfield, 2d Cong. ch.	15 00
Melrose Highlands, Cong. ch.	212 22
Middleboro, North Cong. ch.	30 50
Millbury, 2d Cong. ch., L. S. Waters,	44 00
Millis, ch. of Christ,	46 40
Mittineague, Cong. ch.	61 44
Monson, Cong. ch., toward support Rev. H. J. Bennett,	453 15
Needham, Cong. ch.	135 00
New Bedford, Trinitarian Cong. ch., 330; North Cong. ch., 106.73,	436 73

Newbury, Byfield Cong. ch. 25 74
Newburyport, Central Cong. ch., toward support Dr. E. L. Bliss, 103.25; Charles A. Bliss, 1,000, 1,103 25
Newton, 2d Cong. ch., 1,155; North Cong. ch., 50, 1,205 00
Newton Highlands, Cong. ch. 112 50
North Adams, Cong. ch. 200 00
Northampton, Edwards Cong. ch. 220 00
North Attleboro, Trinity Cong. ch.; 100; Oldtown Cong. ch., 18, 118 00
Northboro, Evangelical Cong. ch. 68 94
Northbridge, Rockdale Cong. ch. 38 00
North Chelmsford, Cong. ch. 45 25
North Hadley, 2d Cong. ch. 92 00
North Leominster, ch. of Christ, 29 56
North Rochester, Cong. ch. 10 56
North Wilbraham, Grace Union Cong. ch. 38 94
Norwood, 1st Cong. ch. 132 00
Orange, Central Cong. ch. 74 50
Orleans, Cong. ch. 18 00
Oxford, 1st Cong. ch. 65 67
Palmer, 2d Cong. ch. 57 43
Pepperell, Cong. ch. 76 23
Plymouth, Manomet Cong. ch. 10 00
Quincy, Park and Downs Union Cong. ch. 90 75
Revere, Trinity Cong. ch. (Beachmont), 10 00
Richmond, Cong. ch., 109.89; Rev. Wm. M. Crane, toward support Rev. E. L. Nolting, 83.33, 193 22
Rockport, 1st Cong. ch. 50 00
Rowley, Cong. ch. 74 17
Rutland, 1st Cong. ch., Mary Y. Upham, 5 00
Salem, Tabernacle Cong. ch., 561.75; South Cong. ch., 21.52, 583 27
Saxonville, Edwards Cong. ch. 20 00
Scituate Center, Trinity Cong. ch. 5 00
Shelburne, 1st Cong. ch. 188 00
Shelburne Falls, Cong. ch., for Paotingfu, 100 00
Somerset, 1st Cong. ch. 12 67
Somerville, West Cong. ch. 34 39
South Acton, Cong. ch. 21 34
Southboro, Pilgrim Cong. ch. 4 05
Southbridge, Union Cong. ch. 16 50
South Deerfield, Cong. ch. 37 25
South Hadley, Cong. ch. 143 00
South Lincoln, Mary B. Farrar, 6 88
South Natick, John Eliot Cong. ch. 10 22
Springfield, South Cong. ch., toward support Dr. Walter F. Hume, 466.66; Hope Cong. ch., toward support Rev. B. V. Mathews, 232.58; Memorial ch., 12.79, 712 03
Stockbridge, Cong. ch. 50 00
Stoughton, 1st Cong. ch. 15 00
Sturbridge, 1st Cong. ch. 10 00
Sunderland, Cong. ch. 100 00
Taunton, Winslow Cong. ch., of which 10 from Edward F. Delano, 61.05; Friend, 20, 81 05
Tewksbury, Cong. ch. 48 00
Thorndike, 1st Cong. ch. 21 00
Turner's Falls, 1st Cong. ch. 49 00
Upton, 1st Cong. ch. 15 20
Wakefield, 1st Cong. ch. 134 46
Waltham, 1st Cong. ch. 65 77
Webster, 1st Cong. ch. 55 50
Wellesley, Cong. ch. 128 67
West Boxford, Cong. ch. 21 00
West Boylston, 1st Cong. ch. 90 33
West Cummington, Cong. ch. 3 00
Westfield, 2d Cong. ch. 160 08
West Medford, Cong. ch. 96 30
West Medway, Friend, for Japan, 10 00
Westminster, 1st Cong. ch. 15 37
West Newton, 2d Cong. ch., 95; Quincy W. Wales, 5, 100 00
West Springfield, 1st Cong. ch. 141 95
West Tisbury, Cong. ch. 43 00
Weymouth and Braintree, Cong. ch. 34 47
Weymouth Heights, Cong. ch., of which 200 toward support Rev. F. M. Price and 445 toward support Rev. W. O. Pye, 645 00
Whately, Cong. ch. 13 67
Whitman, 1st Cong. ch., of which 25 for Mt. Silinda, 83 14
Winchester, 1st Cong. ch., of which 54.28 interest on legacy of D. N. Skillings, 725 53
Winthrop, Union Cong. ch. 45 25
Woburn, 1st Cong. ch., Woman's Miss. Soc., 125; North Cong. ch., 52.36; Montvale Cong. ch., 14, 191 36
Worcester, Old South Cong. ch., toward support Rev. C. B. Olds, 1,303; Piedmont Cong. ch., toward support Dr. and Mrs. J. B. McCord, 500; Union Cong. ch., 346.50; Plymouth Cong. ch., 108; Bethany Cong. ch., 59.10; Park Cong. ch., 20.64; Hadwen Park Cong. ch., 11.78, 2,349 02
Worthington, Cong. ch. 6 00
———, Matured Conditional Gift, 200 00

27,530 15

Legacies.—Ayer, Alfred S. Hudson, add'l, 5; Boston, Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 40; Worcester, Thomas W. Thompson, add'l, 21, 66 00

27,596 15

Rhode Island

Barrington, Cong. ch. 10 00
Newport, United Cong. ch. 147 06
Providence, Union Cong. ch., 186.30; Plymouth Cong. ch., 82.13; Friend, 427.24; Friend, 10, 705 67
Wood River Junction, Cong. ch. 1 00
Woonsocket, Globe Cong. ch. 45 85

909 58

Young People's Societies

Maine.—Portland, Guild of State-st. Cong. ch., for work of Rev. R. A. Hume, 18; do., Woodfords Y. P. S. C. E., 9, 27 00
New Hampshire.—Chester, Y. P. S. C. E., Senior Dept., 5; Claremont, Y. P. S. C. E., 5; Wolfeboro, 1st Y. P. S. C. E., for Turkey, 15, 25 00
Vermont.—Bellows Falls, Boy Scouts of 1st Cong. ch., toward support Rev. E. H. Ballou, 5; Salisbury, Y. P. S. C. E., 30, 35 00
Massachusetts.—Abington, 1st Y. P. S. C. E., 7.19; Acton Center, Y. P. S. C. E., for Mt. Silinda, 19.31; Dudley, Y. P. S. C. E., for Inghok, 5; East Douglas, 2d Y. P. S. C. E., for Mindanao, 5; Melrose, 1st Y. P. S. C. E., 15; Revere, Trinity Y. P. S. C. E. (Beachmont), Junior Dept., for work among Armenians, 5, 56 50

143 50

Sunday Schools

Maine.—Buxton, C. S. S., for Armenia, 5; Eastport, Central C. S. S., 7.77; Foxcroft and Dover, C. S. S., for Turkey, 25; Madison, C. S. S., 8.54; Portland, Woodfords C. S. S., 1.50; Walnut Hill, C. S. S., .50; Westbrook, C. S. S., 3.12; Wilton, C. S. S., 7.64, 59 07
New Hampshire.—Andover, C. S. S., .60; Bennington, C. S. S., 5.50; Claremont, C. S. S., of which 16 for work in Armenia, 26; Concord, 1st C. S. S., 190.65; East Andover, C. S. S., for Turkey, 10; Fremont, C. S. S., 1.50; Greenland, C. S. S., 5; Haverhill, C. S. S., 5; Hollis, C. S. S., 11.29; Meriden, C. S. S., 7; Swanzey, C. S. S., 2.70, 265 24
Vermont.—Barre, C. S. S., Junior Dept., 2.44; Bennington, 2d C. S. S., for Turkey, 76.46; Benson, C. S. S., 2.50; Chelsea, C. S. S., toward support Dr. C. W. Young, 7.10; East Berkshire, C. S. S., 3.43; East St. Johnsbury, 3d C. S. S., 5; Marshfield, C. S. S., 2; New Haven, C. S. S., for Turkey, 8; North Bennington, C. S. S., 50.25; North Craftsbury, C. S. S., 6.20; North Pownal, C. S. S., 5; Norwich, C. S. S., 3.50; Rochester, 1st C. S. S., 1; Shoreham, C. S. S., 6; Vergennes, C. S. S., 3.06; West Glover, C. S. S., 9.50; Windsor, Old South C. S. S., 3; Woodstock, C. S. S., 13.02, 207 46

Massachusetts.—Abington, 1st C. S. S., 3.26; Amesbury, S. S. of Union Cong. ch., 3.50; Andover, South C. S. S., 20; do., Seminary C. S. S., for work in Turkey, 12.78; Ashburnham, 1st C. S. S., 3.15; Ballardvale, S. S. of Union Cong. ch., 7; Berkley, C. S. S., 3.60; Boston, 2d C. S. S. (Dorchester), 20; do., Central C. S. S. (Dorchester), 7; Brockton, South C. S. S., toward support Rev. S. R. Harlow and Rev. J. K. Birge, 20; Brookline, Leyden C. S. S., of which 30 for Shaowu, 39.53; Buckland, C. S. S., Primary Dept., 1.75; Chelsea, 1st C. S. S., 39.64; Clinton, Ger. C. S. S., 4.22; East Bridgewater, S. S. of Union Cong. ch., 4.50; Easthampton, C. S. S., 102.72; East Longmeadow, 1st C. S. S., 8.85; Easton, C. S. S., 20.19; Fall River, Central C. S. S., 6; do., Pilgrim C. S. S., 2; Gloucester, Trinity C. S. S., 30; Greenfield, 2d C. S. S., 11.50; Hatfield, C. S. S., 5; Hubbardston, C. S. S., 5.11; Indian Orchard, Evan. C. S. S., 25; Lakeville and Taunton Precinct, C. S. S., for Turkey, 22.64; Lawrence-st. C. S. S., for Shaowu, 30; Longmeadow, S. S. of 1st ch. of Christ, for Mt. Silinda, 15; Mansfield, C. S. S., Primary Dept., 1; Medway, Village C. S. S., 2.50; Millis, S. S. of ch. of Christ, 5.20; New Bedford, 1st C. S. S., 8; Newburyport, Central C. S. S., toward support Dr. E. L. Bliss, 4; Newton Highlands, C. S. S., 20.80; Northampton, 1st C. S. S., 9.64; North Andover, Trinitarian C. S. S., 10.08; North Chelmsford, C. S. S., 11.31; North Leominster, S. S. of ch. of Christ, 7; Norwood, 1st C. S. S., 25.72; Orange, Central C. S. S., for Shaowu, 30; do., North C. S. S., .40; Otis, C. S. S., 8.25; Palmer, 2d C. S. S., 12.93; Paxton, C. S. S., 2.26; Pepperell, S. S. of Community Cong. ch., 6.68; Pittsfield, 1st C. S. S., 79.39; Salem, Crombie-st. C. S. S., 6.35; Shrewsbury, 1st C. S. S., for Turkey, 6; Somerville, Highland C. S. S., 17.26; Stoughton, 1st C. S. S., Primary and Jun. Depts., for Mindanao, 15; Swampscott, 1st C. S. S., 8.28; Thorndike, C. S. S., 2; Walpole, C. S. S., 10.50; Wareham, C. S. S., 6.35; Warren, 1st C. S. S., 3; Waverley, C. S. S., of which 30 for Mt. Silinda, 44.43; Wayland, Trinitarian C. S. S., of which 5 for work among Armenians, 10; West Boxford, C. S. S., 14; West Boylston, 1st C. S. S., 11.67; West Medway, 2d C. S. S., 3.60; Whitman, 1st C. S. S., 10.89; Wilmington, C. S. S., for work in Turkey, 10; Winchester, 2d C. S. S., for work in Armenia, 5.55; Woburn, 1st C. S. S., 24; Worcester, Pilgrim C. S. S., for Turkey, 50.25; do., Memorial C. S. S., 2.40; Yarmouth, C. S. S., 4.26, 984 89

Rhode Island.—Barrington, C. S. S., 9.86; Pawtucket, Darlington C. S. S., 5.80; Providence, Beneficent C. S. S., 20, 35 66

1,552 32

MIDDLE DISTRICT

Connecticut

Avon, Cong. ch. 27 00
Berlin, 2d Cong. ch. 22 50
Bozrah, Cong. ch. 15 00
Branford, 1st Cong. ch. 154 95
Bridgeport, Park Cong. ch., 744.97; Olivet Cong. ch., 40, 784 97
Bristol, Cong. ch. 25 00
Broad Brook, Cong. ch. 14 00
Brookfield, Cong. ch. 112 00
Buckingham, Cong. ch. 28 00
Canaan, Pilgrim Cong. ch. 28 43
Central Village, Cong. ch. 2 00
Chaplin, Cong. ch. 20 88
Chester, Cong. ch. 44 25
Collinsville, 1st Cong. ch. 50 25
Columbia, Friend, 10 00
Cromwell, 1st Cong. ch. 18 83
Danbury, 1st Cong. ch. 100 22
Danielson, Cong. ch. 226 00
Derby, 2d Cong. ch. 138 37
Eastford, Cong. ch. and S. S. 22 00
East Hartford, 1st Cong. ch. 232 97
East Lyme, Mrs. Ellen C. Gillette, 10 00
East Norwalk, Swedish Cong. ch. 3 00
East Windsor, 1st Cong. ch. 142 71
East Woodstock, Cong. ch. 58 00
Falls Village, Cong. ch. 43 94
Goodyear, United Cong. ch. 5 00
Goshen, Cong. ch. 103 20
Greenfield, Cong. ch. 28 00
Green's Farms, Cong. ch. 84 00
Greenwich, North Cong. ch., 20.80; 2d Cong. ch., toward support Rev. W. H. Topping, 200, 220 80
Griswold, 1st Cong. ch. 5 00
Haddam, Cong. ch. 45 00
Hampton, Cong. ch. 3 90
Hartford, Immanuel Cong. ch., 629.32; 4th Cong. ch., 220; Windsor-av. Cong. ch., 200; 2d ch. of Christ, 97.15, 1,146 47
Harwinton, Cong. ch. 25 92
Ivoryton, Cong. ch. 34 85
Kent, 1st Cong. ch. 74 24
Lebanon, 1st Cong. ch. 19 00
Ledyard, Cong. ch. 35 00
Madison, 1st Cong. ch. 41 00
Manchester, 2d Cong. ch. 62 89
Meriden, Center Cong. ch., 121; 1st Cong. ch., toward support Rev. J. S. Augur, 25, 146 00
Middletown, 3d Cong. ch. 32 00
Milford, 1st Cong. ch., 102; Plymouth Cong. ch., 21.20, 123 20
Monroe, Cong. ch. 18 00
Mt. Carmel, Cong. ch. 79 82
New Britain, Friend, 50 00
New Canaan, Cong. ch. 194 11
New Haven, United Cong. ch., 1,000; Pilgrim Cong. ch., 140.31; Grand-av. Cong. ch., 137.08, 1,277 39
Newington, Cong. ch., toward support Rev. J. C. Holmes, 79 94
New London, 1st Cong. ch., Member, 15 00
Northfield, Cong. ch. 18 19
North Haven, Cong. ch. 39 68
North Stonington, Cong. ch. 58 00
North Woodbury, North Cong. ch. 68 60
Norwalk, 1st Cong. ch. 21 80
Oakville, Union Cong. ch. 35 89
Orange, Cong. ch. 164 00
Plainville, Cong. ch. 108 31
Portland, 1st Cong. ch. 35 95
Prospect, Cong. ch. 10 00
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 85 63
Ridgefield, 1st Cong. ch. 60 00
Rocky Hill, Cong. ch., of which 24.07 toward support Dr. G. C. Raynolds and Rev. E. A. Yarrow, 42 07
Salem, Cong. ch. 8 00
Salisbury, Cong. ch. 67 36
Sharon, Cong. ch. 2 53
Somers, Cong. ch. 48 64
Southington, Cong. ch. 111 59
South Manchester, Cong. ch., 369; Swedish Cong. ch., 10, 379 00
South Norwalk, Cong. ch. 50 00
Stamford, 1st Cong. ch. 48 35
Stony Creek, ch. of Christ, toward support S. J. Theodore, 50 00
Suffield, 1st Cong. ch. 45 00
Taftville, Cong. ch. 46 50
Talcottville, Cong. ch. 170 00
Terryville, Cong. ch. 162 81
Thomaston, 1st Cong. ch. 9 66
Vernon, 1st Cong. ch. 31 52
Waterbury, Bunker Hill Cong. ch. 42 00
Watertown, 1st Cong. ch. 293 76
West Avon, Cong. ch. 6 00
Westbrook, Cong. ch. 19 29
West Hartford, 1st ch. of Christ, 156 43
Westminster, Cong. ch. 7 27
Weston, Norfield Cong. ch. 3 29
West Stafford, Cong. ch. 8 00

West Suffield, Cong. ch.	20	15
Wethersfield, Cong. ch., toward support Rev. J. J. Banninga,	167	90
Whitneyville, Cong. ch.	142	01
Willimantic, 1st Cong. ch.	101	77
Windham, 1st Cong. ch.	60	00
Windsor Locks, Cong. ch.	132	00
Winsted, 1st Cong. ch.	50	97
Woodstock, 1st Cong. ch.	17	75
	9,492	67
Legacies.—Danielson, Martha M. Knight, by Geo. E. Danielson, Ex'r, 300; Ellington, Edwin Talcott, add'l, 3; North Canaan, Henry C. Barnes, by Clinton D. V. Barnes, Ex'r, 500,	803	00
	10,295	67

New York

Albany, 1st Cong. ch.	167	54
Aquebogue, Cong. ch.	11	86
Baiting Hollow, Cong. ch.	41	00
Bangor, Cong. ch., Mrs. O. J. Lawrence,	6	00
Brooklyn, Tompkins-av. Cong. ch., 800; St. Mark's Cong. ch., 112.86; Lewis-av. Cong. ch., 107.50; ch. of the Pilgrims, 74.50; ch. of the Evangel, 71.90; South Cong. ch., 50; Clinton-av. Cong. ch., 46.52; Finnish Cong. ch., 9; Rugby Cong. ch., 6,	1,278	28
Buffalo, Pilgrim Cong. ch., 112.80; Plymouth Cong. ch., 40; Wm. H. Crosby, 4,000,	4,152	80
Chenango Forks, Cong. ch.	6	94
Corning, 1st Cong. ch.	25	00
Cortland, 2d Cong. ch.	3	90
Deansboro, Cong. ch.	10	25
East Bloomfield, 1st Cong. ch.	99	64
East Rockaway, Bethany Cong. ch.	36	00
Elbridge, 1st Cong. ch.	30	00
Fulton, 1st Cong. ch.	30	00
Gloversville, 1st Cong. ch., for Mindanao,	105	33
Hamburg, Mrs. R. S. Helman,	13	00
Hamilton, 2d Cong. ch., of which 7.50 from Woman's Miss. Soc.	39	45
Henrietta, Union Cong. ch.	35	00
Homer, 1st Cong. ch., of which 1 from Rev. J. H. Olmstead,	51	00
Hornby, Cong. ch.	1	00
Irondequoit, United Cong. ch., toward support Rev. G. G. Brown,	30	00
Ithaca, 1st Cong. ch.	105	45
Jamestown, 1st Cong. ch., 142.50; Pilgrim Memorial Cong. ch., 6.83,	149	33
Java, Cong. ch.	7	74
Kiantone, Cong. ch.	7	60
Lebanon, Cong. ch.	19	80
Middletown, North-st. Cong. ch.	40	00
Moravia, 1st Cong. ch.	35	00
Newburgh, Cong. ch.	51	00
New Lebanon, Cong. ch.	48	50
New York, Pilgrim Cong. ch., 19.35; Harlem Cong. ch., 5; D. S. Bennett, for village schools, Vadala, 100; Grace A. Taylor, 10,	134	35
Niagara Falls, 1st Cong. ch.	25	00
Norwich, Cong. ch.	7	94
Orient, Cong. ch.	31	64
Oriskany Falls, Cong. ch.	4	50
Phoenix, Cong. ch.	10	40
Pitcher, Cong. ch.	11	10
Poughkeepsie, 1st Cong. ch., Friend,	50	00
Richmond Hill, Union Cong. ch.	52	85
Rockaway Beach, 1st Cong. ch.	60	00
Roscoe, Cong. ch.	3	90
Saratoga Springs, New England Cong. ch.	10	00
Saugerties, Cong. ch.	21	00
Scarsdale, Friend, for Mindanao,	100	00
Seneca Falls, Cong. ch.	53	40
Sherburne, Cong. ch.	238	94
Smyrna, Cong. ch.	9	70
Spencerport, Cong. ch.	50	68
Syracuse, Plymouth Cong. ch., 65.37; Danforth Cong. ch., 39.33; Pilgrim Cong. ch., 19.20; Good Will Cong. ch., toward support Rev. L. O. Wright, of which 25 from Mrs. Carrie B. Fay and Helen Fay, 34,	157	90
Utica, Plymouth Cong. ch.	85	00
Wadhams, Cong. ch.	12	00
Walton, Robert B. St. John, for work among Armenians,	100	00
Watertown, Emmanuel Cong. ch.	47	61
Waterville, Nellie E. Marsh,	10	00
West Winfield, Cong. ch.	75	00
———, Friend, Central N. Y.	40	00
	8,041	32
Legacies.—Brooklyn, Chas. A. Hull, add'l, 47.50; Honeoye, Wm. S. Sturges, add'l, 99.18,	146	68
	8,188	00

New Jersey

Bloomfield, Howard Copley,	5	00
Bound Brook, Cong. ch., for Tientsin,	131	80
Cedar Grove, Union Cong. ch.	14	10
East Orange, 1st Cong. ch.	348	00
Elizabeth, 1st Cong. ch.	15	00
Glen Ridge, Cong. ch.	100	00
Haworth, 1st Cong. ch.	14	66
Jersey City, 1st Cong. ch.	100	00
Lawrenceville, J. F. Stearns,	5	00
Montclair, 1st Cong. ch., 600; Watchung-av. Cong. ch., 40,	640	00
Newark, 1st Cong. Jube Memorial ch.	24	60
Orange, Highland-av. Cong. ch.	150	00
Park Ridge, Cong. ch.	6	00
Passaic, 1st Cong. ch.	160	00
River Edge, 1st Cong. ch.	9	49
Vineland, Cong. ch.	15	00
	1,738	65

Pennsylvania

Audenried, Cong. ch.	22	00
Braddock, Slovak Cong. ch.	26	00
Centerville, 1st Cong. ch., Woman's Miss. Union,	5	00
Du Bois, Swedish Mission Cong. ch.	5	00
Duquesne, Slovak Cong. ch.	32	00
Ebensburg, 1st Cong. ch.	162	13
Germantown, Caroline L. Steele, for Turkey,	25	00
Glenolden, Cong. ch.	28	00
Harford, Cong. ch.	11	76
Kane, 1st Cong. ch.	112	00
Milroy, White Memorial Cong. ch.	39	70
Philadelphia, Park Cong. ch., of which 25 from Woman's Miss. Soc., 185; Snyder-av. Cong. ch., 47; Kensington Cong. ch., 10,	242	00
Pittsburgh, Slavonic Cong. ch.	10	00
Scranton, Jones Memorial Cong. ch.	29	00
Slatington, Bethel Cong. ch.	3	00
South Ebensburg, Bethany Cong. ch.	29	50
Spring Brook, Cong. ch.	23	40
Taylor, 1st Cong. ch.	28	00
Waterford, Honorary Member,	25	00
Wilkes Barre, Puritan Cong. ch., 79.45; 1st Cong. ch. and S. S., 42; 2d Welsh Cong. ch., 10,	131	45
	989	94

Ohio

Alexis, Cong. ch.	5	00
Ashtabula, 1st Cong. ch.	19	75
Bellevue, Cong. ch., of which 17.83 for Turkey, 107.93; H. C. Stahl, for missionaries in Turkey, 1,000,	1,107	93
Brownhelm, Cong. ch.	24	40
Chagrin Falls, Cong. ch.	30	50
Chardon, Cong. ch.	23	20
Chester, Cong. ch.	8	40
Cincinnati, Lawrence-st. Cong. ch.	11	35
Cleveland, Hough-av. Cong. ch., 58.81; 1st Cong. ch., toward support Dr. O. H. Love, 38; Collinwood Cong. ch., 25.20; Grace Cong. ch., 7.60; Frances J. Dyer, for work in Armenia, 22.69,	152	30
Columbus, Plymouth Cong. ch., 125; North Cong. ch., 10,	135	00
Geneva, Cong. ch.	37	00
Greenwich, Cong. ch.	15	80
Hudson, Cong. ch., for Turkey,	101	36

Kent, Cong. ch. 105 80
Lock, Cong. ch. 8 60
Lodi, Cong. ch. 25 00
Lorain, 1st Cong. ch. 150 00
Lyme, Cong. ch. 11 90
Madison, Cong. ch. 44 95
Marietta, 1st Cong. ch., toward support Rev. Chas. A. Stanley, 250 77
Medina, 1st Cong. ch. 65 89
Nebo, Cong. ch. 11 50
Nelson, Cong. ch. 8 00
Newton Falls, Cong. ch. 21 60
North Olmsted, Cong. ch., of which 10 from O. A. Risk, 50 00
Oberlin, 2d Cong. ch., for Shansi, 50 00
Pierpont, Cong. ch. 16 60
Richmond, Cong. ch. and S. S. 5 00
Ridgeville Corners, Cong. ch. 2 80
Shaker Heights, Plymouth Cong. ch. 39 50
South Newbury, Cong. ch. 10 00
Sullivan, Cong. ch. 38 00
Tallmadge, Cong. ch. 25 00
Toledo, 1st Cong. ch., toward support Rev. and Mrs. J. F. Woodward, 250; Washington-st. Cong. ch., 129.01; 2d Cong. ch., 112, 491 01
Twinsburg, Cong. ch. 36 25
Unionville, Cong. ch. 19 60
Wauseon, 1st Cong. ch. 93 60
Youngstown, Elm-st. Cong. ch. 11 00

3,264 36

District of Columbia

Washington, 1st Cong. ch., 378; Mt. Pleasant Cong. ch., 258, 636 00

Virginia

Herndon, Cong. ch. 30 00
Leesburg, Rev. Mary E. Hughes, to const. *herself* H. M. 50 00
Portsmouth, Cong. ch. 12 00

92 00

South Carolina

Columbia, Rev. E. N. Andrews, 15 00

Georgia

Atlanta, Central Cong. ch. 21 74
Barnesville, Fredonia Cong. ch. 12 00

33 74

Florida

Avon Park, Union Evangelical Cong. ch. 15 00
Cocoanut Grove, Union Cong. ch. 15 00
Daytona, 1st Cong. ch., 14.62; W. H. Peck, 2.50, 17 12
West Palm Beach, Union Cong. ch. 20 00

67 12

Young People's Societies

Connecticut.—Chaplin, Y. P. S. C. E., 3; Colchester, Y. P. S. C. E., 5; Greenwich, North Y. P. S. C. E., toward support Rev. W. P. Elwood, 8.18; Hartford, 4th Y. P. S. C. E., 25; Kensington, Y. P. S. C. E., for Sholapur, 5; Vernon, 1st Y. P. S. C. E., 3.78, 49 96
New York.—Aquebogue, Y. P. S. C. E., of which 15 for Adana, 22.82; Fulton, 1st Y. P. S. C. E., 2, 24 82
Ohio.—Twinsburg, Y. P. S. C. E. 2 90

77 68

Sunday Schools

Connecticut.—Berlin, C. S. S., 25; Bethany C. S. S., 14.18; Bloomfield, 1st C. S. S., 17; Bridgeport, Park-st. C. S. S, 25; Cheshire, C. S. S., 16.31; Collinsville, C. S. S., 12.80; East Hartford, 1st C. S. S., 7.81; Enfield, 1st C. S. S., 7.07; Goshen, C. S. S., 10.80; Greenwich, 2d C. S. S., toward support Rev. W. H. Topping, 15; Guilford, 1st C. S. S., 29.50; Haddam, C. S. S., 10; Hartford, South C. S. S., 50; Kensington, C. S. S., 30; Kent, C. S. S., 6; Litchfield, C. S. S., 22.34; Meriden, 1st C. S. S., toward support Rev. J. S. Augur, 24; New Haven, ch. of the Redeemer S. S., for Turkey, 28.44; do., Welcome Hall S. S., 15; do., Westville C. S. S., 9.14; Newington, C. S. S., toward support Rev. Jerome C. Holmes, 40; Northfield, C. S. S., 5.25; North Woodstock, C. S. S., 2.45; Norwalk, 1st C. S. S., of which 25 for Armenia, 35; do., do., Pathmakers' Class, for Sholapur, 2.50; Plainville, C. S. S., 11.51; Plymouth, C. S. S., 8.50; Portland, 1st C. S. S., 2.32; Putnam, 2d C. S. S., toward support Dr. H. N. Kinnear, 3.51; Salisbury, C. S. S., Home Dept., 2; Seymour, C. S. S., 20; Stonington, 2d C. S. S., 8.75; Talcottville, C. S. S., 30; Thomaston, 1st C. S. S., 7.78; Trumbull, C. S. S., 16.43; Unionville, C. S. S., 5.36; West Hartford, C. S. S., 45; Westminster, C. S. S., 1.60; Whitneyville, C. S. S., 5.04; Willimantic, 1st C. S. S., 14.71; Winchester, C. S. S., 3.68, 646 78
New York.—Albany, 1st C. S. S., 14.29; Antwerp, C. S. S., 19.69; Aquebogue, C. S. S., 8.31; Brooklyn, Central C. S. S., toward support Rev. Harold W. Robinson, 50; do., St. Mark's C. S. S., 10; Canaan, C. S. S., for Turkey, 11; Deansboro, C. S. S., for Armenia, 50; Fulton, 1st C. S. S., 15; Hall, S. S. of Union Cong. ch., 5; Hamilton, 2d C. S. S., 5; Henrietta, S. S. of Union Cong. ch., for Turkey, 16.25; Homer, C. S. S., 6.93; Irondequoit, S. S. of United Cong. ch., toward support Rev. G. G. Brown, 142.20; Jamestown, 1st C. S. S., for Turkey, 15; New York, Bethany C. S. S., 20; Sayville, C. S. S., 3.81; Walton, C. S. S., for work in Turkey, 83.56; Wellsville, C. S. S., 14.21; White Plains, C. S. S., 6, 496 25
New Jersey.—Chatham, Stanley C. S. S., 19.54; Plainfield, C. S. S., 133.27; Westfield, 1st C. S. S., 31.47, 184 28
Pennsylvania.—Fountain Springs, Christ's C. S. S., 2.10; Philadelphia, Park C. S. S., 5; Shamokin, Welsh C. S. S., for Armenia, 10, 17 10
Ohio.—Ashland, C. S. S., 10; Cincinnati, Walnut Hills C. S. S., 14.44; Cleveland, 1st C. S. S., of which 8 for work among Armenians, 11.65; do., Mizpah C. S. S., 8.08; Columbus, Mayflower C. S. S., of which 26 for Turkey, 36; East Cleveland, Calvary C. S. S., 7.50; Oberlin, 1st C. S. S., 10.84; Rootstown, 1st C. S. S., 7.82; Tallmadge, C. S. S., for Mt. Silinda, 30; Twinsburg, C. S. S., 5.10; Wellington, 1st C. S. S., Adult Class, for Turkey, 12.25, 153 68
Georgia.—Atlanta, Central C. S. S. 5 00

1,503 09

INTERIOR DISTRICT

Alabama

Birmingham, Independent Presbyterian ch., Woman's Soc., for Aruppukottai, 16 00
Talladega, Lillian S. Cathcart, 10 00
Thorsby, Christmas, 3 78

29 78

Texas

San Antonio, Mrs. Mary E. Bailey, 5 00
Wichita Falls, C. A. Rettmann, for Mexico, 10 00

15 00

Indiana

Shipshewana, Cong. ch.	7 60

Illinois

Aurora, New England Cong. ch.	38 00
Champaign, 1st Cong. ch.	60 00
Chicago, Rogers Park Cong. ch., toward support Rev. C. L. Storrs, 100; Forest Glen Cong. ch., of which 12.50 from Miss. Soc., toward support A. R. Mather, 23.50; Mont Clare Cong. ch., 19; Washington Park Cong. ch., 15; E. M. Fulcher, 10; Friend, 25,	192 50
Des Plaines, 1st Cong. ch.	60 75
Dover, Cong. ch.	25 00
East St. Louis, Plymouth Cong. ch.	25 00
Evanston, 1st Cong. ch., toward support Dr. C. H. Haas,	500 00
Fall Creek, Cong. ch.	35 00
Geneva, Cong. ch.	20 53
Gridley, Cong. ch., for work in Turkey,	16 00
Kewanee, 1st Cong. ch.	34 85
La Grange, Sarah T. Williams,	100 00
Lombard, 1st Cong. ch.	45 50
Mayfield, Cong. ch.	25 00
Maywood, 1st Cong. ch.	15 00
Mazon, Park-st. Cong. ch.	10 00
Melville, Cong. ch.	4 00
Melvin, Cong. ch.	5 00
Mound City, Pilgrim Cong. ch.	5 00
Paxton, Cong. ch.	13 80
Payson, Cong. ch., of which 25 from Daniel E. Robbins, 52.34; Friend, 500,	552 34
Pecatonica, 1st Cong. ch.	50 00
Peoria, 1st Cong. ch., toward support Rev. and Mrs. Arthur C. Ryan,	564 00
Peru, 1st Cong. ch.	45 00
Rio, Cong. ch.	12 50
Rockford, 2d Cong. ch., toward support Rev. and Mrs. Paul E. Nilson,	707 40
Shabbona, Cong. ch.	21 63
Toulon, 1st Cong. ch.	53 00
Waukegan, 1st Cong. ch.	12 00
Whiteflock, Cong. ch.	12 00
Winnetka, Cong. ch.	231 25
Wyanet, Cong. ch.	42 00
Wyoming, Cong. ch.	48 27
Yorkville, Cong. ch.	25 00
	3,607 32
Legacies.—Dundee, Wm. R. Forrest, 8.75; Earlville, Jacob A. Dupee, add'l, 470; Quincy, 1st Union Cong. ch., Chas. H. Bull, 2,971.50; Springfield, Lucius Clark Francis, add'l, 43.28,	3,493 53
	7,100 85

Michigan

Addison, Cong. ch.	10 50
Alpena, Cong. ch.	67 50
Ann Arbor, Cong. ch.	100 00
Bangor, West Cong. ch.	8 00
Baroda, Cong. ch.	5 00
Bridgeport, Cong. ch.	2 98
Carson City, Cong. ch.	8 00
Charlotte, Cong. ch.	12 00
Clare, Cong. ch.	4 00
Detroit, Fort-st. Cong. ch.	15 00
Douglas, Cong. ch.	3 00
Drummond, Cong. ch.	10 00
Fenwick, Cong. ch.	2 25
Flint, 1st Cong. ch.	25 00
Grand Blanc, 1st Cong. ch., toward support Dr. L. H. Beals,	15 00
Grand Rapids, East Cong. ch., toward support Rev. F. M. Price, 50; Rev. and Mrs. Frederick W. Sass, for evangelist in India, 25,	75 00
Honor, Cong. ch.	1 00
Johannesburg, Cong. ch.	50
Lakeview, Cong. ch.	4 50
Lansing, Plymouth Cong. ch., 37.50; Pilgrim Cong. ch., 9,	46 50
Maybee, Cong. ch.	5 10
New Baltimore, Cong. ch.	7 11
Olivet, 1st Cong. ch., Friend,	2 00
Rapid River, Cong. ch.	3 00
Reed City, Cong. ch.	8 00
Romeo, Cong. ch.	11 00
St. Clair, Cong. ch.	15 50
Saugatuck, Mrs. S. Hirner,	3 00
Sutton's Bay, Cong. ch.	3 75
Traverse City, 1st Cong. ch.	10 00
Wayland, Cong. ch.	2 10
Wheatland, Cong. ch.	4 00
	490 29
Less.—Muskegon, Jackson-st. Cong. ch., Women's Assoc., item acknowledged in June receipts, now refunded,	6 00
	484 29

Wisconsin

Antigo, Cong. ch.	39 00
Beloit, 1st Cong. ch., toward support Rev. M. W. Ennis,	160 00
Delavan, Cong. ch.	10 00
East Pepin, Cong. ch.	7 86
Fond du Lac, Plymouth Cong. ch.	150 00
Fort Atkinson, Cong. ch., toward support Rev. R. S. Rose,	100 00
Green Bay, Cong. ch.	181 00
La Crosse, 1st Cong. ch.	100 00
Lancaster, 1st Cong. ch.	33 00
Madison, 1st Cong. ch.	138 75
Manitowoc, Robert Walter Means,	20 00
Medford, Cong. ch.	5 00
Milwaukee, Grand-av. Cong. ch., 50; Mrs. L. G. Millard, for Armenia, 10; Mrs. Jennie L. Durbin, for Armenia, 5,	65 00
Mineral Point, 1st Cong. ch.	81 20
Rhinelander, Cong. ch.	16 50
Royalton, Cong. ch.	20 00
Sparta, 1st Cong. ch.	32 50
Stetsonville, Cong. ch.	7 00
Watertown, 1st Cong. ch.	70 00
Williams Bay, Cong. ch.	41 19
	1,278 00

Minnesota

Alexandria, Cong. ch.	34 00
Belview, Cong. ch., for 1920,	3 50
Bertha, Cong. ch.	6 00
Birchdale, Cong. ch.	1 60
Comfrey, Cong. ch.	3 60
Duluth, Pilgrim Cong. ch.	22 00
Dutchie, Cong. ch.	1 20
Finlayson, Lisa B. Duckstad, for Armenia,	5 00
Garvin, Cong. ch.	1 48
Glyndon, Cong. ch.	4 12
Hancock, Cong. ch.	17 20
Hutchinson, Cong. ch.	20 00
International Falls, Cong. ch.	2 64
Lake City, 1st Cong. ch.	3 65
Lake Park, Cong. ch.	1 60
Madison, Cong. ch.	4 00
Mankato, 1st Cong. ch.	6 00
Matawan, Cong. ch.	1 70
Medford, Cong. ch.	1 60
Minneapolis, Plymouth Cong. ch., 166.67; 5th-av. Cong. ch., 105; Fremont-av. Cong. ch., 30; Pilgrim Cong. ch., 21.70; Park-av. Cong. ch., 19.56; Open Door Cong. ch., 17; Linden Hills Cong. ch., 8.29; Robinsdale Cong. ch., 5; Minnehaha Cong. ch., 2.40; Lynnhurst Cong. ch., 2.20.	377 82
Minnewashta, Cong. ch.	2 40
Moorhead, Cong. ch.	30 57
Nassau, Cong. ch.	4 40
New Richland, Cong. ch.	17 20
Ortonville, Mrs. A. W. Peterson,	2 00
Owatonna, Cong. ch.	26 78
Rose Creek, Cong. ch.	95
Ruffy Brook, Cong. ch.	1 60
St. Paul, Olivet Cong. ch., 60; St. Anthony Park Cong. ch., 18.40; Cyril Cong. ch., 3,	81 40
Sandstone, Cong. ch.	5 00
Sherburn, Cong. ch.	10 00
Wabasha, Cong. ch.	20 00
Wadena, Cong. ch.	20 00
	741 01

Iowa

Algona, Cong. ch.	55 00
Allison, Cong. ch.	10 00
Atlantic, Cong. ch.	74 43
Aurelia, Cong. ch.	16 31
Chapin, Cong. ch.	7 00
Clarion, Cong. ch.	57 67
Creston, Pilgrim Cong. ch.	5 00
Cromwell, Cong. ch.	60 00
Denmark, Cong. ch.	18 95
Des Moines, Plymouth Cong. ch.	11 00
Dickens, Cong. ch.	4 64
Doon, Cong. ch.	17 29
Eldora, Cong. ch.	61 61
Genoa Bluff, Cong. ch.	5 50
Gilbert, Cong. ch. and S. S.	17 25
Humboldt, Cong. ch.	79 50
Kingsley, Cong. ch.	28 20
Lake View, Cong. ch.	20 00
Maquoketa, Cong. ch.	5 00
Onawa, Cong. ch.	74 00
Otho, Cong. ch.	13 30
Shell Rock, Cong. ch.	5 40
Tabor, Hattie Clark,	1 00
Waucoma, Cong. ch.	2 00
	650 05

Missouri

Aurora, Cong. ch.	12 00
Kansas City, 1st Cong. ch.	485 00
Lebanon, 1st Cong. ch.	18 00
Springfield, 1st Cong. ch.	36 20
Webster Groves, 1st Cong. ch.	27 75
	578 95
Less.—St. Joseph, 1st Cong. ch., item acknowledged in June receipts, now refunded in part,	39 29
	539 66

North Dakota

Beulah, Cong. ch.	8 00
Cleveland, Cong. ch.	6 60
Dodge, Cong. ch.	3 00
Eldridge, Cong. ch., Ladies' Aid,	5 00
Esmond, Cong. ch.	17 00
Garrison, Cong. ch.	18 00
Harvey, Cong. ch.	2 53
Hensler, Cong. ch.	4 00
Hesper, Cong. ch.	9 00
Hettinger, Cong. ch.	11 00
Hope, Cong. ch.	41 00
Lignite, Cong. ch.	4 00
Litchville, Cong. ch.	4 36
Manvel, Bethel Cong. ch.	5 00
Plaza, Cong. ch.	2 50
Sanger, Cong. ch.	3 00
Sawyer, Cong. ch.	3 00
Valley City, Cong. ch.	6 21
	153 20

South Dakota

Armour, Cong. ch.	17 60
Bowdle, Cong. ch.	50 00
Canova, Cong. ch.	6 40
Eureka, Bethel No. 1, German Cong. ch., 30; Jesus German Cong. ch., 10,	40 00
Gregory, Cong. ch.	7 19
Grindstone, Cong. ch.	2 69
Houghton, Cong. ch.	2 24
Huron, Cong. ch.	23 52
Java, Cong. ch.	15 00
Newell, Cong. ch.	7 00
Parkston, German Cong. chs., 50; New Zion Cong. ch., 25,	75 00
Rapid City, Cong. ch.	32 00
Ree Heights, Cong. ch.	24 00
Sioux Falls, Cong. ch.	16 00
Watertown, Cong. ch.	18 27
	336 91

Nebraska

Albion, Cong. ch.	38 00
Ashland, Cong. ch.	60 00
Aurora, 1st Cong. ch.	43 00
Campbell, Cong. ch.	12 00
Columbus, Cong. ch.	74 50
David City, Cong. ch.	55 50
Exeter, 1st Cong. ch.	29 00
Fairmont, Cong. ch. and S. S.	20 00
Franklin, Maria L. Wilson,	5 00
Grand Island, German Cong. ch.	21 00
Hallam, German Cong. ch.	20 00
Harvard, Cong. ch.	44 50
Hastings, 1st German Cong. ch.	40 00
Indianola, Cong. ch.	19 00
Inland, Cong. ch.	10 00
Naponee, Cong. ch.	10 00
Neligh, Cong. ch.	93 50
Olive Branch, German Cong. ch.	28 00
Petersburg, Cong. ch.	7 00
Ravenna, Cong. ch.	24 50
Springview, Cong. ch.	3 00
Stockville, Cong. ch.	7 80
Weeping Water, Cong. ch.	23 68
West Point, Cong. ch.	18 50
	707 48

Kansas

Alma, Cong. ch.	8 00
Arkansas City, Pilgrim Cong. ch.	25 00
Garden City, Union Cong. ch.	30 00
Independence, Cong. ch.	12 00
Kansas City, Welborn Cong. ch.	31 00
Lawrence, Plymouth Cong. ch.	70 00
Leavenworth, 1st Cong. ch.	22 00
Lenora, Cong. ch.	46 00
McPherson, 1st Cong. ch.	67 00
Muscotah, Cong. ch.	16 75
Newton, 1st Cong. ch.	25 00
Olathe, Cong. ch.	70 00
Partridge, Cong. ch.	51 00
St. Mary's, Cong. ch.	15 00
Sedgwick, Plymouth Cong. ch.	58 00
Tonganoxie, Cong. ch.	24 00
Topeka, Central Cong. ch., of which 3 for Turkey,	129 00
Wakefield, Cong. ch.	16 00
Wichita, Fairmount Cong. ch., Woman's Miss. Soc., 7.50; J. C. Brown, for work in Turkey, 25,	32 50
	748 25

Montana

Crane, Cong. ch. and S. S., Myron Chickering, for work among Armenians,	10 00

Colorado

Boulder, 1st Cong. ch.	53 40
Brush, German Cong. ch.	100 00
Denver, 4th-av. Cong. ch., 33; City Park Cong. ch., 30; Plymouth Cong. ch., Rollin E. Adams, 10; D. W. Montgomery, 5,	78 00
Golden, Friend of Missions,	5 25
Greeley, Cong. ch., 82.50; German Cong. ch., Henry Fahrenbruck, 5,	87 50
Longmont, Cong. ch.	97 50
Manitou, 1st Cong. ch.	10 50
Rocky Ford, German Cong. ch.	32 00
Silverton, Cong. ch.	4 00
	468 15

Young People's Societies

Illinois.—Beardstown, Y. P. S. C. E., Junior Dept., 3.50; Chicago, Miss. Study and Prayer Union of Moody Bible Inst., for Harpoot, 25; Lyonsville, Y. P. S. C. E., for Mt. Silinda, 15; Plainfield, Y. P. S. C. E., for Mt. Silinda, 18; Strawn, Y. P. S. C. E., 10,	71 50
Michigan.—Ada, 1st Y. P. S. C. E., Senior Dept., for Tehchow,	5 00
Minnesota.—New Ulm, Y. P. S. C. E., toward support Rev. Arthur A. McBride,	5 00
Iowa.—Sioux City, Mayflower Y. P. S. C. E.	10 00
South Dakota.—Aberdeen, Y. P. S. C. E., 5; Hetland, Y. P. S. C. E., 6; Humboldt, Y. P. S. C. E., 2.50,	13 50
	105 00

Pacific School of Religion Berkeley, Calif.

Sunday Schools

Alabama.—Marion, 1st C. S. S., for Armenia, 20 00

Louisiana.—Jennings, 1st C. S. S., for Shaowu, 30 00

Indiana.—Elkhart, C. S. S. 6 70

Illinois.—Aurora, New England C. S. S., 19.75; Carpentersville, C. S. S., 10.20; Chicago, 4th C. S. S., for Kolgaon, 70; do., Rogers Park C. S. S., toward support Rev. C. L. Storrs, 50; do., Bethlehem C. S. S., 16.02; do., New First C. S. S., 14.75; do., Park Manor C. S. S., 10; Dundee, C. S. S., 8; East St. Louis, Plymouth C. S. S., 3.70; Geneseo, C. S. S., 12; Highland, 1st C. S. S., 10.80; Loda, Merriam C. S. S., 8.34; Mound City, Pilgrim C. S. S., 2; Neponset, 1st C. S. S., 5.25; Ottawa, 1st C. S. S., 15; Tonica, C. S. S., 6.80; White Flock, C. S. S., 2.40; Wyoming, C. S. S., 1.43; Yorkville, C. S. S., 8.13, 274 57

Michigan.—Bangor, West C. S. S., 1; Bridgeport, C. S. S., 1.69; Detroit, Mt. Hope C. S. S., 6; Douglas, C. S. S., 2; Newaygo, C. S. S., for Armenia, 9; Olivet, 1st C. S. S., 15.17; Prattville, C. S. S., 4; St. Clair, C. S. S., 2, 40 86

Wisconsin.—Beloit, 1st C. S. S., toward support Rev. M. W. Ennis, 33.91; Brodhead, C. S. S., 8.56; East Troy, C. S. S., 6; Milton, 1st C. S. S., for Turkey, 2; Spring Valley, C. S. S., 4.12; Stoughton, C. S. S., 6.61, 61 20

Minnesota.—Callaway, C. S. S., 1.68; Ellsworth, C. S. S., 2; Minneapolis, Lyndale C. S. S., for work in Turkey, 10; do., Park-av. C. S. S., 6; New Ulm, C. S. S., toward support Rev. A. A. McBride, 5; St. Paul, Pacific C. S. S., 5; Sherburn, C. S. S., 12, 41 68

Iowa.—Denmark, C. S. S., 5; Des Moines, Waveland Park C. S. S., 2.25; Keokuk, C. S. S., 1.50; Lyons, C. S. S., 5; Manchester, C. S. S., 5; Miles, C. S. S., 3.50; Monona, C. S. S., 4; Muscatine, Mulford C. S. S., 2.95; Onawa, C. S. S., 8; Primghar, C. S. S., 7.22, 44 42

Missouri.—Aurora, C. S. S., 13; Neosho, 1st C. S. S., for Turkey, 4.50; Sedalia, 1st C. S. S., 9.24; Springfield, 1st C. S. S., 10, 36 74

North Dakota.—Carrington, C. S. S., 8.48; Deering, C. S. S., 5.70; Harvey, C. S. S., 6; Haynes, C. S. S., 17.43; Max, C. S. S., 4; Medina, C. S. S., 1.50; Pettibone, C. S. S., 1.61; Plaza, C. S. S., 4.24; Stady, C. S. S., 1.56; Valley City, C. S. S., 22.10; Williston, C. S. S., 7.13 79 75

South Dakota.—Hetland, C. S. S. 6 00

Nebraska.—Clarks, C. S. S., 4.60; Liberty, C. S. S., 6.60; Lincoln, Butler-av. C. S. S., 1.16; McCook, C. S. S., 5.24; Trenton, C. S. S., 2.50, 20 10

Kansas.—Fairview, C. S. S., 18.45; Kiowa, C. S. S., 60; Leavenworth, 1st C. S. S., 9; Leona, C. S. S., 4; Overbrook, C. S. S., 10.26; Sabetha, C. S. S., 13.14; Wakarusa Valley, C. S. S., 4.34; Wichita, Fairmount C. S. S., 5.29; do., Plymouth C. S. S., 4, 128 48

Colorado.—Denver, 1st C. S. S., for Turkey, 56; do., Free Evangelical C. S. S., 5; Pueblo, Pilgrim C. S. S., 2.50, 63 50

854 00

PACIFIC DISTRICT

New Mexico

Hurley, Union Evangelical Cong. ch. 5 29
Los Ranchos de Atrisco, Cong. ch. 3 00
San Mateo, Cong. ch. 3 00

11 29

Arizona

Phoenix, 1st Cong. ch. 11 70
Tombstone, 1st Cong. ch. 30 00

41 70

Washington

Bellingham, C. S. Teel, 20 00
Colfax, Cong. ch. 2 00
Deer Park, W. H. Short, 10 00
Dryden, Cong. ch. 14 00
Packard, Cong. ch. 100 00
Quilcene, Rev. John A. Ainslie, 2 00
Quillayute, Cong. ch. 1 00
Ritzville, 1st English Cong. ch. 11 25
Seattle, Fairmount Cong. ch., 2.50; Alki Cong. ch., 1, 3 50
Spokane, Plymouth Cong. ch. 20 00
Tacoma, 1st Cong. ch., toward support Rev. Frank Cary, 250; Plymouth Cong. ch., 32, 282 00
Washougal, Cong. ch. 15 00
Yakima, Cong. ch., W. L. Flagg, 50 00

530 75

Legacies.—Wapato, Mrs. Ellen Maria Porter, 50 00

580 75

Oregon

St. Helens, Cong. ch. 10 64

California

Alturas, Cong. ch. 11 50
Bakersfield, 1st Cong. ch. 19 00
Berkeley, 1st Cong. ch. 92 00
Chula Vista, Cong. ch. 33 51
Claremont, Cong. ch. 128 17
Corning, Mrs. J. C. Wilson, for work among Armenians, 10 00
Corona, Cong. ch., for Mt. Silinda, 25 00
Fresno, Kreuz Cong. ch., 77.72; Y. S. Kludgian, 50, 127 72
Lodi, Ebenezer Cong. ch. 11 50
Long Beach, Cong. ch. 176 70
Los Angeles, 1st Cong. ch., 93 56; Park Cong. ch., 14; Berean Cong. ch., 11.16; Colgrove Cong. ch., 9 92; Bethany Cong. ch., 6.93; Olivet Cong. ch., 6.20; East Cong. ch., 2.56; F. P. Bacon, 50, 194 33
Martinez, Cong. ch. 4 90
Mill Valley, Cong. ch. 4 60
Moreno, Cong. ch. 3 10
Oil Center, Cong. ch. 3 10
Oneonta, Cong. ch. 27 50
Pasadena, Lake-av. Cong. ch., 10; 1st Cong. ch., 4.45, 14 45
Pomona, Cong. ch. 56 11
Ramona, Cong. ch. 7 75
Redlands, Cong. ch. 62 00
Redondo Beach, Cong. ch. 9 30
Rincon, Cong. ch. 5 64
Rosedale, Cong. ch. 4 55
San Diego, 1st Cong. ch. 48 20
San Francisco, Ocean View Cong. ch. 9 66
Sanger, Cong. ch. 52 00
San Jacinto, Cong. ch. 67
Saticoy, Cong. ch. 8 62
Seeley, Cong. ch. 2 17
Upland, Rev. O. V. Rice, 5; Friend, toward support Rev. Watts O. Pye, 300, 305 00
Venice, Cong. ch. 18 60
Villa Park, Cong. ch. 22 71

1,500 06

Legacies.—Oakland, Samuel M. Cutler, add'l, 391 89

1,891 95

Hawaii

Hilo, Friends, 50 00
Honolulu, Rev. and Mrs. Doremus Scudder, 100 00

150 00

Sunday Schools

Arizona.—Phoenix, 1st C. S. S., 1.80; Tucson, 1st C. S. S., 33, 34 80
Utah.—Salt Lake City, Phillips C. S. S. 10 00
Idaho.—Challis, C. S. S., King's Daughters Class, for Harpoot, 10 00
Washington.—Ahtanum, C. S. S., 4.50; Tacoma, Pilgrim C. S. S., 4.85, 9 35
California.—Los Angeles, East C. S. S., 5.17; Mill Valley, C. S. S., 2.24; Oakland, Plymouth C. S. S., 6.90; Palo Alto, Kirkwood S. S., 10; Rio Vista, C. S. S., .69; San Diego, 1st C. S. S., 5; Tipton, C. S. S., .57, 30 57

94 72

MISCELLANEOUS

From the *Canada Congregational Foreign Missionary Society*

H. W. Barker, Toronto, Ontario, Treasurer, 620 04

Palestine

Jerusalem.—Rev. Isaac N. Camp, 15 07

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*

Mrs. Frank G. Cook, Boston, Treasurer

For sundry missions in part,	9,598 76	
For allowances, grants, outfits, and refits of missionaries,	337 17	
For dormitory building, Adams,	1,500 00	
For repairs, Inanda Seminary,	200 00	
For building, Ireland Home, Chikore,	2,000 00	
For exchange on funds for dormitory building, Satara,	1,650 00	
For expenses, girls' school, Adams,	500 00	
For expenses, girls' school, Ahmednagar,	500 00	
For kindergarten building, Ahmednagar,	1,000 00	
For hospital, Madura,	500 00	
For Annual Meeting and Training Inst. for Workers, Foochow,	40 00	
For girls' school, Matsuyama,	500 00	
For kindergarten work, Kyoto, Maebashi, and Miyasaka,	200 00	
For kindergarten, Matsuyama,	45 00	
For work of missionary, Japan,	500 00	
For upkeep of buildings and taxes, girls' school, Guadalajara,	1,000 00	
For expenses of girls' school, Guadalajara,	1,000 00	21,070 93

From *Woman's Board of Missions of the Interior*

Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer 9,000 00

From *Woman's Board of Missions for the Pacific*

Mrs. W. W. Ferrier, Berkeley, California, Treasurer, 1,500 00

31,570 93

Additional Donations for Special Objects

Maine.—Gorham, 1st Cong. ch., of which 9.75 from Y. P. S. C. E., 26.25 from S. S., and 72 from John S. Sawtelle, all in memory of Barbara Sawtelle, for native worker, care Rev J. P. Dysart, 108; Portland, State-st. Cong. ch., for work, care Rev. R. A. Hume, 168.83, 276 83

New Hampshire.—Rochester, Mrs. Martha P. Horr, for work, care Dr. T. D. Christie, 50; ———, Friend, of which 1,000 for work of Rev. Watts O. Pye, 400 for work, care Rev. Hilton Pedley, 75 for work, care Rev. V. P. Eastman, 650 for work, care Rev. Harold Cooper, and 213.59 for work, care Rev. P. L. Corbin, 2,338.59, 2,388 59

Vermont.—Bethel, 1st Y. P. S. C. E., for work, care Rev. Robert W. McClure, 17.25; Chelsea, C. S. S., of which 7.10 for orphanages, care Rev. H. H. Riggs, and 7.10 for do., care Rev. Wm. Hazen, 14.20; West Westminster, C. S. S., for pupil, care W. E. Hitchcock, 14, 45 45

Massachusetts.—Amherst, Rev. John A. Hawley and brothers, for Hawley Memorial Building, care Rev. P. L. Corbin, 750; Andover, Sarah S. Torrey, for Hospital, care Dr. and Mrs. H. N. Kinnear, 2; Auburndale, Junior Y. P. S. C. E., for work, care Rev. R. E. Chandler, 5; Boston, Miss S. F. Perry, Treasurer, for the Harriette Carter Memorial Fund, care Rev. O. S. Johnson, 2; Bradford, Christian Union of Bradford Academy, of which 30 for girls' boarding school, care Mrs. R. A. Hume, and 30 for boys' school, care Rev. and Mrs. J. X. Miller, 60; Framingham Center, Wallace Nutting, for pupil, care Miss Mary B. Harding, 15; Holyoke, 2d Cong. ch., for school, care Rev. Watts O. Pye, 20; do., 2d C. S. S., for do., care do., 6.50; Lincoln, C. S. S., for pupil, care Miss E. S. Hartwell, 20; do., Y. P. S. C. E., for school, care Rev. Edward Fairbank, 18.50; Newton, Eliot Cong. ch., Mabel Mason, for work, care A. R. Mather, 10; Newton Highlands, C. S. S., for work, care Rev. James H. Pettee, 8.66; Northampton, Edwards Cong. ch., for work, care Dr. and Mrs. F. F. Tucker, 100; North Brookfield, 1st Y. P. S. C. E., for bed in hospital, care Dr. H. N. Kinnear, 12; Plymouth, Manomet Cong. ch., for work, care Miss E. S. Webb, 5.50; Southampton, C. S. S., for pupil, care Miss Esther B. Fowler, 15; Springfield, 1st ch. of Christ, for work, care Dr. C. D. Ussher, 500; do., do., Friend, for work, care do., 300; Swampscott, 1st C. S. S., for Orphanage, care Miss Mary W. Riggs, 17; do., do., Home Dept., for work, care do., 12.50; do., 1st Y. P. S. C. E., Junior Dept., for do., care do., 10; Worcester, Hope Cong. ch., Ladies' Social Union, for use Rev. E. H. Smith, 10; do., do., Y. P. S. C. E., for native worker, care do., 18; do., Tatnuck Y. P. S. C. E., Junior Dept., for pupils, care do., 5; do., Caryl and Ruth Hawkes, for do., care do., 5, 1,927 66

Rhode Island.—Providence, A. W. Claflin, for Foochow Miss. Hospital, care Dr. H. N. Kinnear, 10 00

Connecticut.—Green's Farms, Y. P. S. C. E., for pupil, care Rev. W. P. Elwood, 20; Hartford, Mrs. Wm. J. Hamersley, for use of Miss Carolyn A. Welles, 10; Litchfield, of which 3 from Auxiliary and 5 from Daisy Chain Mission Circle, and 5 from friend, for use of Mrs. T. W. Woodside, 13; Mansfield Center, Y. P. S. C. E., for pupil, care Rev. E. H. Smith, 10; Stamford, Chas. B. Doolittle, for work, care Rev. Lorin S. Gates, 5; Torrington, French Cong. ch., for use Rev. Henry A. Neipp, 22.60; do., do., Ladies' Aid, for do., care do., 10; do., do., C. S. S., for do., care do., 52.40; Wethersfield, C. S. S., for pupil, care Rev. J. J. Banninga, 40; Wilson, Y. P. S. C. E. of ch. of Christ, for boys' school, care Miss Katherine V. Gates, 25; ———, S., for use of Rev. Harry S. Martin, 25, 233 00

New York.—Antwerp, Mrs. Willard S. Augsbury, for student, care Rev. E. H. Smith, 15; Mt. Vernon, Mr. and Mrs. Louis T. Stone, for Kodaikanal school, 50; New York, Manhattan Cong. ch.,

Mrs. Seabury C. Mastick, for use Rev. Fred'k B. Bridgman, 25; do., E. D. Pouch, for Kodaikanal school, 200; do., D. S. Bennett, for work, care Rev. E. Fairbank, 50; Orient, E. D. Cahoun, for student, care Mrs. W. S. Picken, 100, 440 00

New Jersey.—Montclair, Mrs. Alice P. Howell, for work, care Rev. E. W. Galt, 10 00

Pennsylvania.—Indiana, B. B. Tiffany, for building church, care Rev. F. J. Woodward, 100; Meadville, Mrs. A. De Witt Adams, for work, care Dr. J. B. McCord, 10; do., Miss E. R. Haxton, for do., care do., 1; Palm, Schwenkfelder Cong. ch., Merry Workers' Bible Class, for use Miss F. K. Heebner, 11; Pittsburgh, D. J. Reese, for medical work, care Dr. J. B. McCord, 1, 123 00

Ohio.—Cleveland, 1st Cong. ch., sundry donors, for work, care Dr. Ruth A. Parmelee, 54; Columbus, Friends, for work, care Mr. and Mrs. Chas. H. Riggs, 117.50; North Olmstead, Cong. ch., for native worker, care Rev. F. E. Jeffery, 45; do., O. A. Rich, for do., care do., 25; Ravenna, C. S. S., for work, care Rev. W. L. Beard, 30; West Liberty, W. N. Kiser, for work, care Rev. Wm. R. Leete, 30, 301 50

Maryland.—Baltimore, Nathaniel G. Grasty, for work, care Rev. Carl Heine, 15 00

Alabama.—Talladega, Lillian S. Cathcart, for native helper, care Rev. H. S. Galt, 70 00

Indiana.—Howe, Jane P. Williams, 150, and Katherine R. Williams, 150, both for native helper, care Rev. H. Fairbank, 300 00

Illinois.—Chicago, Chinese S. S. of 2d Baptist ch., for bed in hospital, care Dr. F. F. Tucker, 30; do., Helen Broeksmit and John S. Broeksmit, in memory of Eugenie Broeksmit, for work, care Mrs. Alice B. Frame, 50; do., Mrs. John B. Bezazian, for pupil, care Rev. Geo. E. White, 50; Hinsdale, Union ch., W. G. Hovey, for use Rev. M. W. Ennis, 100; Oak Park, through Dr. W. A. Hemingway, for Taiku Hsien Hospital, 1,518.90; Peoria, C. T. Wyckoff, for Kyoto station work, care Rev. E. S. Cobb, 12; do., Miss M. H. Bradley, for hospital, care Dr. and Mrs. H. N. Kinnear, 2; Sheffield, Dr. and Mrs. T. Sprague, for work, care Dr. J. B. McCord, 5, 1,767 90

Michigan.—Detroit, Brewster Y. P. S. C. E., for pupil, care Rev. E. P. Holton, 12 00

Wisconsin.—Beloit, 1st Cong. ch., Woman's Miss. Soc., for use of Rev. and Mrs. M. W. Ennis, 20.50; Florence, H. Rasmussen, for hospital, care Dr. and Mrs. H. N. Kinnear, 5, 25 50

Minnesota.—Clearwater, Mrs. R. T. Ferguson, for hospital, care Dr. H. N. Kinnear, 5; Minneapolis, Park-av. Cong. ch., for King School, care Miss C. R. Willard, 8; Northfield, C. S. S., Woman's Bible Class and Young Ladies' do., for pupils, care Rev. Geo. E. White, 120.25; St. Paul, Pacific Cong. ch., for evangelistic work, care Rev. J. P. Dysart, 35, 168 25

Iowa.—Creston, Friend, through Rev. Clyde C. Harris, for work, care Rev. Paul E. Nilson, 15 00

Missouri.—St. Louis, Pilgrim Cong. ch., Mrs. H. F. Pratt, for pupils, care Rev. and Mrs. B. V. Mathews, 24 00

Idaho.—Boise, Alfred H. Haga, for native preacher, care Rev. C. A. Nelson, 70 00

California.—Mill Valley, Mrs. Ernest A. Evans, for East-st. work, Paotingfu, care Rev. E. W. Galt, 100; Randsburg, Wm. H. Linderman, for support native worker, care Rev. C. A. Nelson, 35; Upland, Chas. E. Harwood, for Fenchow Hospital, care Dr. P. T. Watson, 10.62, 145 62

Canada.—Ontario, Uxbridge, Mrs. Owen Davies, for Kyoto station work, care Rev. E. S. Cobb, 25; Whitby, Arthur W. Beall, for work, care do., 5, 30 00

From the *Canada Congregational Foreign Missionary Society*

H. W. Barker, Toronto, Ontario, Treasurer

For Dondi Institute Building Fund, 3,322 54

Income D. Willis James Foundation

For Peking University, 500 00

Tehchow Hospital Work

From China Medical Board, for part running expenses, Tehchow Hospital, 4th quarter, 1919, 259 69

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*

Mrs. Frank G. Cook, Boston, Treasurer

For Bible-woman, care Mrs. H. H. Lee, 75 00

For Day School, care Miss Isabelle Phelps, 165 00—— 240 00

From *Woman's Board of Missions of the Interior*

Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For use of Miss Josephine Walker, 10 00

For use of Miss Helen H. Stover, 10 00—— 20 00

12,741 53

Donations received in December, 119,661 67

Legacies received in December, 4,951 10

124,612 77

Total from September 1, 1919, to December 31, 1919. Donations, $378,410.45; Legacies, $48,929.06 = $427,339.51.

Angola Fund

Massachusetts.—Pittsfield, 2d Cong. ch., 7.70; Springfield, St. John's Cong. ch., 50, 57 70

Rhode Island.—Newport, Union Cong. ch. 40 00

Connecticut.—Hartford, Talcott-st. Cong. ch. 61 00

Ohio.—Cleveland, Mt. Zion Cong. ch. 25 00

North Carolina.—Dudley, C. S. S. 2 00

Georgia.—Atlanta, 1st Cong. ch. 200 00

Tennessee.—Nashville, Union ch. of Fisk University, 70 00

Alabama.—Birmingham, 1st Cong. ch., 33.86; Marion, 1st Cong. ch., 11.09; Talladega, 1st Cong. ch., 32.67, 77 62

Mississippi.—Jackson, 1st Cong. ch., 6; Moorhead, Moorhead School, 11.47, 17 47

Louisiana.—Chacahoula, Zion Cong. ch., 2; New Orleans, S. S. of Straight College, 12.80, 14 80

565 59

Emergency Fund

Illinois.—Moline, 1st Cong. ch., G. M. Loosley, 15; Morton, Federated ch., 8, 23 00

Missouri.—Kansas City, O. J. Hill, 25 00

48 00

Tientsin Building Fund

New York.—Newburgh, Friends, 5 00

New Jersey.—Montclair, Chas. C. West, 100 00

Pennsylvania.—Pittsburgh, Allen H. Kerr, 10 00

115 00

Advance Work in the Philippines

Oregon.—Portland, J. H. Abbott, 75 00